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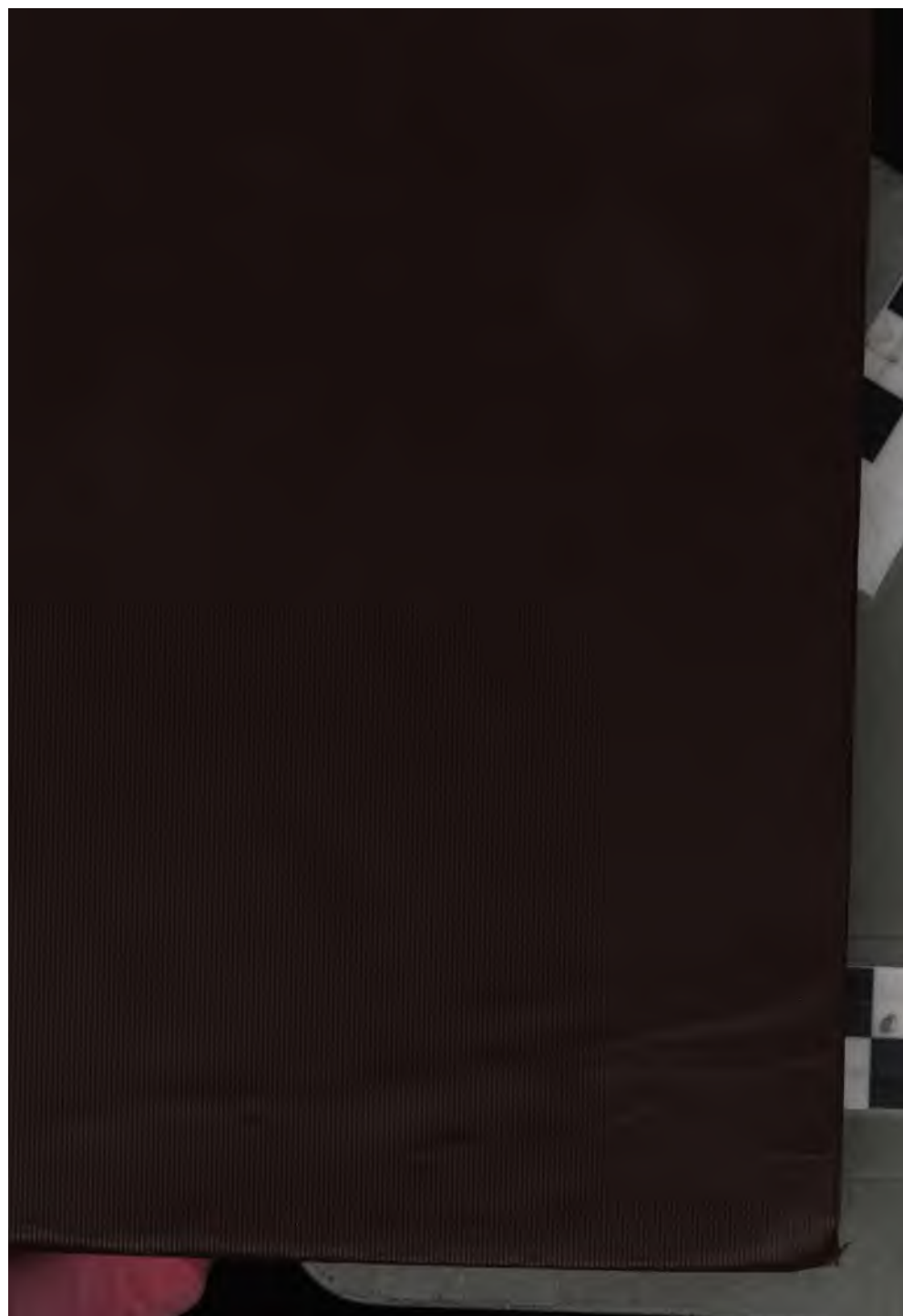
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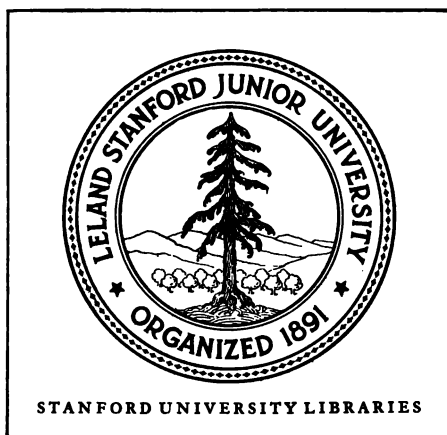
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THE MENDE LANGUAGE

THE MENDE LANGUAGE

CONTAINING

USEFUL PHRASES
ELEMENTARY GRAMMAR
SHORT VOCABULARIES
READING MATERIALS

BY

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INTRODUCTION

THE Mende nation is located in the eastern part of the Sierra Leone Protectorate. As to its origin I have been unable to obtain any information, but if its recent movement be any indication, the general direction of its migration would seem to have been southerly. In the fourth decade of the nineteenth century Mendes were apparently little known on the seaboard, except as slaves brought down from the interior. The late Reverend Dr. Schoen, of the Church Missionary Society, and the author of books on the Hausa, Ibo, and Mende languages, states (1882) that "it seems that the nation is pressing on to the seashore, as they occupy at present the country where, in 1839, the slave-dealers had their depôts of slaves in the Sherbro country. Their baracoons were destroyed on the banks of the great river Bum by Captain Denman, of the British Navy, in 1840 or 1841, and since that time the country is open to British commerce and missionary operations, and the Mende are the principal occupants of the place, and their language has all but superseded, and will ere long supersede, the Sherbro altogether." This movement has continued, but the Sherbro language still exists.

The imposition of peace on the country after the war of 1898, when the nation endeavoured to throw off European control, seems to have been the immediate cause of large numbers of the young men leaving their country. The suppression of local feuds deprived them of their chief activities. When there was constant local warfare the safety of the town depended on its male inhabitants being always at home. With the abolition of the necessity for their presence the young men began to look around for some direction in which to turn their energies, and finding none at home they were necessarily compelled to go abroad; and they are now to be found in all parts of West Africa, including the French and German colonies. As regards the Gold Coast, they were first introduced to that country through being brought in small numbers in the capacity either of soldiers or carriers for the local wars, beginning with the Ashanti war of 1873. For

the Ashanti war of 1900 they came in larger numbers. The West African Regiment, which was sent from Sierra Leone, had many Mendes in its ranks; and of the carriers that were enlisted at Freetown for the same war probably over 4000 were Mende. About this time, too, large numbers were recruited as labourers for the Sekondi to Kumasi railway. As many as were willing to go were sent back at the expiration of their engagements, but many returned again to obtain work either from the Government or on the mines. At the present time (1907) they probably do not number much more than 1200 in the Colony, and four to five years would seem to be the average period of residence. Their number has been steadily decreasing, owing to the restrictions imposed by the Sierra Leone Government on their leaving that Colony, and those that go back home now find it difficult to come again. Unlike the Krumen, who have considerable objection to leaving the coast-line, and who work in gangs, which come and return annually, the Mendes subject themselves to no similar restrictions, and their enterprise and self-reliance take them everywhere.

They are not generally tall, but sturdy, fearless, and capable of great endurance. The following table of measurements, which I have made, gives possibly a fairly correct indication of this people's stature.

HEIGHTS OF 894 MENDES MEASURED.

	No.		No.
Shortest 4.8 $\frac{1}{2}$		5.5 $\frac{1}{2}$ and 5.5 $\frac{3}{8}$	41
Up to and including 4.11 $\frac{1}{8}$	14	5.5 $\frac{3}{8}$ „ 5.5 $\frac{7}{8}$	28
5 ft. and up to 5.0 $\frac{1}{4}$ inclusive	24	5.6 „ 5.6 $\frac{1}{8}$	26
5.1 and up to 5.1 $\frac{1}{8}$ inclusive	42	5.6 $\frac{1}{8}$ „ 5.6 $\frac{3}{8}$	29
5.2 and 5.2 $\frac{1}{8}$	21	5.6 $\frac{3}{8}$ „ 5.6 $\frac{5}{8}$	34
5.2 $\frac{1}{4}$ „ 5.2 $\frac{3}{8}$	15	5.6 $\frac{5}{8}$ „ 5.6 $\frac{7}{8}$	23
5.2 $\frac{3}{8}$ „ 5.2 $\frac{7}{8}$	26	5.7 „ 5.7 $\frac{1}{8}$	16
5.2 $\frac{7}{8}$ „ 5.2 $\frac{1}{2}$	22	5.7 $\frac{1}{8}$ „ 5.7 $\frac{3}{8}$	24
5.3 „ 5.3 $\frac{1}{8}$	25	5.7 $\frac{3}{8}$ „ 5.7 $\frac{5}{8}$	19
5.3 $\frac{1}{4}$ „ 5.3 $\frac{3}{8}$	40	5.7 $\frac{5}{8}$ „ 5.7 $\frac{7}{8}$	23
5.3 $\frac{3}{8}$ „ 5.3 $\frac{7}{8}$	26	5.8 „ 5.8 $\frac{1}{8}$	19
5.3 $\frac{7}{8}$ „ 5.3 $\frac{1}{2}$	40	5.8 $\frac{1}{8}$ „ 5.8 $\frac{3}{8}$	8
5.4 „ 5.4 $\frac{1}{8}$	48	5.8 $\frac{3}{8}$ „ 5.8 $\frac{5}{8}$	14
5.4 $\frac{1}{8}$ „ 5.4 $\frac{3}{8}$	28	5.8 $\frac{5}{8}$ „ 5.8 $\frac{7}{8}$	11
5.4 $\frac{3}{8}$ „ 5.4 $\frac{7}{8}$	36	5.9 and over	40
5.4 $\frac{7}{8}$ „ 5.4 $\frac{1}{2}$	37	Tallest 6.1 $\frac{1}{2}$	
5.5 „ 5.5 $\frac{1}{8}$	49		
5.5 $\frac{1}{8}$ „ 5.5 $\frac{3}{8}$	46		
			<hr/> 894 <hr/>

The nation seems to be formed by an admixture of a tall, slim race, presumably coming from the open country to the northward, with the short, thick-set race, which ancient records, dating back as far as the time of the Phœnicians, show to have been the inhabitants of the tropical African forest in past ages : which view the foregoing figures appear to support.

The customs of the Mendes, as far as I can learn from hearsay, do not seem to differ greatly from those of their immediate neighbours, who still remain pagans. The great institution of the country is Poro ; an institution similar to which exists among the Vais, their neighbours to the south-east, and I believe also in other adjoining countries. As reference has been made to it, it may be briefly stated that Poro is virtually a system of education. It has been described as a secret society ; but there cannot be much secrecy about what has been attended by nearly all the youth of the country. The course of instruction varies with the desire and status of the individual and the fees paid. Dancing, singing, gymnastics, medicine, and mystic rites are amongst the subjects taught, and for some boys the course lasts seven years. Girls also go through a course of instruction suitable for them, which they are not permitted to talk about with the other sex. What is Poro to the men is called 'Sande' or 'Bondo' for the women.

As to the affinities of the Mende language I am unable to say much, having, of the surrounding languages, only been able to examine Vai. Vai is a language of interest from its having a syllabic writing of its own. It has a very considerable number of words in common with Mende, and in many leading particulars the grammar harmonizes. The Vais have a tradition that they themselves came from the north. It is therefore not unlikely that a Mende migration mixing with the already existing coast inhabitants produced the Vai nation. The Mendes call Vais 'Karō,' and the Vais call Mendes 'Huro' or 'Wuro.' Mende must not be confused with Mande, which is the language of the Mandingos. As the structure and grammar of a language are a surer indication of its affinity to other languages than its words, I have in the sub-joined table compared Mende with Vai as well as with Hausa. With Hausa, from its distance, it can have no possible connection ; but the comparison shows the striking differences in the languages of a relatively small portion of Africa,

COMPARATIVE STATEMENT OF MENDE, VAI, HAUSA.

RULE OF GRAMMAR OR IDIOM.	MENDE.	VAI.	HAUSA.
Foreign words	Not many recognisable.	Many Mende words.	Many Arabic words.
Can build up words from own roots . . .	Yes.	Apparently only to a limited extent.	No.
Whether a written language	No.	Yes.	Yes.
<i>Noun</i> —			
Definite and indefinite forms	Yes.	No.	No.
Several plural forms to each noun . . .	Yes.	No.	Yes.
Plurals on regular lines	Yes.	Yes.	Mixed.
Singular for plural used as an idiom . .	No.	—	Yes.
Declined	No.	No.	No.
In compound nouns does qualifying noun come before the other?	Before.	Before.	After.
Agent—prefix or suffix	Suffix.	Suffix.	Prefix.
Gender	No gender.	No gender.	Grammatical.
A neuter	No.	No.	No.
<i>Adjective</i> —			
Position with reference to qualified noun .	After.	After.	Before and after.
Gender form	No.	No.	Yes.
Comparison, direct or circumlocution .	Circumlocution.	Circumlocution.	Circumlocution.
Numerals—18, 19 ; 28, 29, etc.	Added to previous decade.	Added to previous decade.	Taken from succeeding decade.
Basis	Ten.	Ten.	Ten.
Periods used	Scores.	Scores.	Hundreds and thousands.
<i>Pronouns</i> —			
Possessive—position with reference to noun .	Before.	Before.	After.
Objective—position with reference to verb .	Before.	Before.	After.
Personal—required to complete subject . .	Yes.	No.	Yes.
Relative—number	One.	None.	One.
Gender form	No.	No.	Second and third person singular.

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<i>Verb</i> —				
Number of voices	One.	One.	Five.	
Same verb used transitively and intransitively	Yes.	Yes.	No.	
Moods—special conjugation	No.	No.	No.	
a continuous	Yes.	Yes.	Yes.	
Tenses—numerous	Yes.	No.	No.	
auxiliaries necessary	Yes.	Yes.	No.	
singular different from plural	No.	No.	No.	
Auxiliaries—numerous	Yes.	No.	Yes.	
gender form	No.	Before verb.	After verb.	
Direct object—position if a noun	Before verb.	Before verb.	'Is with.'	
'To have,' how rendered	Yes.	—	Yes.	
Personal pronoun conjugated	'They' with the verb.	—	Passive voice con-	
Indefinite use of 'one'	Over 150 separate	Separate words.	struction.	
<i>Adverbs of manner</i> , how formed	words not derived		Adjective or noun	
<i>Prepositions</i> or postpositions	from adjectives.	Postpositions.	preceded by 'with.'	
" joined to verbs to modify the	Postpositions, one	—	Prepositions.	
meaning	exception.		No.	
<i>Sundry</i> —	Yes, as prefixes			
Negative construction	mostly.			
Interrogative—reversed pronoun and verb,	Very complex.	Simple.	Simple.	
or intonation	Intonation.	Intonation.	Intonation and a	
Elision of syllables	Frequent.	Occasional.	particle.	
Initial consonantal changes—for euphony	Yes.	No.	Occasional.	
for gender	No.	No.	No.	
In connected propositions—simple co-ordina-	Simple co-ordination	Simple co-ordina-	Yes.	
tion or subordination	mostly.	tion.	Simple co-ordina-	

My study of the Mende language has been carried on during my last two tours of service on the Gold Coast. The Mendes that are there to work have come from all parts of their own country, and therefore every form of the language is used. In consequence of this and of their comparatively small number I have not been in a position to strictly confine myself to any one variety of the language. I do not care to use the word 'dialect' in this respect, as the differences seem generally so small as to render the term 'dialect' inapplicable. There are, however, some varieties of Mende spoken on the borders of the country where the people have mixed with their neighbours. There is, for instance, the Kpa Mende on the west. This may possibly be entitled to be called a dialect, but I have not yet had an opportunity of studying it. There is also the Pokpa, on the east, which, I am informed, is a mixture of Mende, Vai, and Gura. In this book I have endeavoured to employ the southern form of speech, following Dr. Schoen, who published a grammar in 1882 and a vocabulary in 1884. The former is out of print, and I believe the latter very nearly so also. Of the stories at the end of the book, Nos. 1 to 7 were dictated to me by a native of Bo, the remainder by a native of Panguma. I have, however, gone through them with a native of Mofwe, as also I have the other portions of the book, and assimilated them in details of pronunciation.

Finally, the scheme I have adopted is one of short sentences of practical use, classified under their proper heads. Whenever possible a sentence is repeated if it can be made to illustrate more than one grammatical rule, and I have endeavoured to avoid the coining of phrases for the sake of furnishing examples of a rule.

F. W. H. MIGEOD.

September, 1907.

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ERRATA AND ADDENDA

- Page 18, line 1, for *Mawulu* read *Mawul̃*.
- Page 20, line 14, for *i na* read *ĩ na*.
- Page 48, line 4 from bottom, for “*With A this practice is rarer*” read “*With A and O this practice is also adopted.*”
- Page 49, line 2 from bottom, for *ē* read *e*.
- Page 58, after line 13, add—*hind̃* and *nyaha* are used as prefixes, as, *hind̃ l̃oi*, male child or son; *nyaha l̃oi*, female child or daughter.
- Page 67, after line 8, add—*Nwoni saweisia tia mindo? Where are the three birds?*
- Page 101, line 8 from bottom, to line—“*Ha, to-day, now,*” add—*until*.
- Page 107, line 6 from bottom, add after “*same,*”—“*and a negative question is answered by Yes, when in English No would be expected.*”
- Page 115, line 14, for *jieisia* read *jesia*.
- Page 128, line 3 from bottom, for *Bulu* read *Bulu*.
- Page 139, line 23, for *Kale, gale* read *tolu, tol̃*.
- Page 140, line 7 to read—*tolu or tqwa, tole or tqwe, bean*.
- Page 141, line 13, against *K̃b̃*, for *rubber tree* read *gum copal*.
- Page 141, at bottom, add—*ñjale, njale, indigo*.
- Page 143, add new line after “*Njalehe*”—*ng̃r̃, ng̃r̃, ape, chimpanzee*.
- Page 143, line 8 from bottom, before the word “*chimpanzee*” insert (?).
- Page 157, line 7 from bottom, after *gama* insert *Kama*.
- Page 203, line 9 from bottom, after *gombui* omit *semicolon*.
- Page 203, line 7 from bottom, for *ye* read *ya*.
- Page 204, line 15, the words “*they could go away*” should be in brackets.
- Page 214, lines 13 and 21, for *gbwe la* read *gbueila*.
- Page 219, line 3 from bottom, after *fu* insert a *fullstop*.
- Page 234, line 26, for *go* read *hurry*.
- Page 248, footnote, before the word “*chimpanzee*” insert (?).

THE MENDE LANGUAGE

PART I

USEFUL PHRASES

I. ONE-WORD PHRASES.

NOTE 1.—o = o ; ɔ = aw ; ȯ = o approximating to u.

NOTE 2.—When a sentence is sung out to some one at a distance, 'oh' is usually added.

NOTE 3.—Accent is on penultimate syllable unless otherwise indicated. See Part II, chap. I, for further remarks on pronunciation.

Bōa.	Salutation on meeting.
Bē!	Here.
Bē-ndo!	Here! (more emphatic).
Bia!	You!
Dō!	Stand still, or stop! Stand it up!
Ē!	Yes.
Fē!	Give (me)!
Gbele? (Gbwele).	What is the matter?
Gbema! (Gbwema), or Gbelema.	Leave off!
Gbia!	Get out, go out!
Hité!	Lower or let down!
Hou, or hō, or hōma!	Catch hold! Hold tight!
Igbé?	Which?
Kaká!	Quickly!
Li!	Go!
Li la, or Di la!	Take it away!
Lōndō!	Cease!
Mahūghango! (pronounced almost <i>Mā-ngwango</i>).	It is far!

Mawulu !	Wait !
Mbeka !	This side !
Mbumbu !	Carry ; pick it up ; take it away !
Malewe !	Cut it off !
Mia, <i>or</i> Miando !	Yonder !
Miaka !	Yonder side ! Over there !
Mindo ? <i>or</i> Mi lo ?	Where is it ?
Nda !	Pull ! <i>or</i> lay it down !
Ndakpé ! (Ndakpwé).	Fellow ! (A common form of address for men when no name is used.)
Njé !	Go down, <i>or</i> lower !
Nyandengo !	It is fine !
Pā !	Kill it !
Pili !	Throw <i>or</i> shoot !
Sao !	No ! (emphatic).
Se ! (<i>Bi se</i> is more common).	Thank you !
Te !	Lift it !
Tewe !	Cut it !
Wa !	Come !
Wala !	Bring it !
Yei !	Go down !

II. TWO-WORD PHRASES.

A fulo !	Untie it ! (<i>pl.</i>)
A kene ? (<i>a = where</i>).	Where is master ?
A gbale ? (<i>a = it</i>).	Does it hurt ?
A li ! <i>or</i> Ali-oh ! (<i>a = you</i> , imperative).	Go ! (<i>pl.</i>)
A lō !	Stand (still) ! (<i>pl.</i>)
A wa ! <i>or</i> A wa-oh !	Come ! (<i>pl.</i>)
A yi !	Go down ! (<i>pl.</i>)
Bā hama !	You will not die !
(Bā = <i>you</i> , singular, imperative, negative.)	

Bā lembi !	Do not delay !
Bā lua !	Do not be afraid !
Bā pili !	Do not throw, <i>or</i> shoot !
Bā yepe !	Do not talk !
Bē gbe ? (bē = you say).	What do you say ?
Bē ka ? (bē = here).	This side ?
Beva be ?	What is the news here ?
Beva na ?	What is the news there ?
Bī biyef ?	What is your name ?
Bī gbahā ?	Are you tired ?
Bī gboyōa ?	Have you finished ?
Bī leif ?	What is your name ?
(Bī lei, <i>or</i> Bī lá, is also used in the sense of <i>you are called</i> , <i>your name is called</i> .)	
Bī mahūgbe.	Be careful.
Bī mero ?	Do you hear, <i>or</i> understand ?
Bī se ! (<i>pl.</i> Wuse).	Thank you ! (also a salutation).
Bī to ?	Do you see it ?
Bia mi ? (Bia mindo ?)	Where are you ?
Bia na ?	How do you do ? (lit. Are you there ?)
Dō kpe !	Stand still !
Dō le !	Stand (still) a moment !
Ē gu.	He cannot (do it).
Ē guma.	Ditto.
Ē wa.	He will not come.
Er, er.	No.
Fē be !	Give (it) to me !
Fē mbe !	Ditto.
Gbe mia ? (Gbwe mia ?)	What is it ?
Gbe lo ? (Gbwe lo ?)	Ditto.
Gbi gboyōa (Gbwi gboyōa).	It is all finished.
Gbīa mbu !	Come out from underneath !
Gbo bima ?	What is the matter with you ?
Gele ma !	Stop that !
Gengebra lōli.	Call the labourers.
Gomé mia, <i>or</i> Gomé lo.	It is a crow.

Hakeí bumbu.
 Hakeí miningo.
 Hei ndia, *or* ndiei.
 Hei panda.
 Hō ngeya.

Take up *or* carry the load.
 The load is heavy.
 Sit in the middle.
 Sit properly.
 Catch hold of it.

Ī be-ndo.
 Ī gboyoa.
 Ī gboyoi.
 Ī gua.
 Ī guhani.
 Ī la?
 Ī lini.
 Ī lōle?
 Ī na.
 Ī nyandé.
 Ī nyandéni.
 Ī yá.
 Igbe le?

It is not here.
 It is finished.
 It is not finished.
 It is enough.
 It is not far.
 Has he placed it?
 He has not gone.
 How many?
 He is not there.
 It is not good.
 Ditto.
 He has gone.
 Which is it?

Jē gā.
 Jo lōli.
 Ji bāgbango.

Walk quickly.
 Call Jo.
 This is dear.

Ke ke!
 Kolē igbe?
 Kolengo le.
 Kpandé joso.
 Kpandé ve.
 Kpandingo le.
 Kpere gboyoa.
 Kurungo le.

Master! Father!
 Which book?
 It is cold.
 Load the gun.
 Give (me) the gun.
 It is hot.
 They are all finished.
 It is agreed, *or* accepted; all right.

La ndia.
 Li bu.
 Li gulo.
 Li miaka.
 Li miando.
 Lō lōle?
 Lō sawa.
 Lumá mbe.

Put it in the middle.
 Go underneath.
 Go on in front.
 Go yonder side.
 Go over there.
 How many days?
 Three days.
 Answer me.

Mamungo le.	He is foolish.
Maw'u le (= mawulu le).	Wait a little.
Maw'u kru (= mawulu kulo).	Ditto.
Mbomé wote.	Turn the hammock round.
Méndemo angē.	I am a Mende.
Méndemo abiē?	Are you a Mende?
Méndemo angie.	He is a Mende.
Mia lo.	It is over there.
Miaka gbē, <i>or</i> Mia gbē.	Look over there.
Mi yaka?	Which direction?
Mindo bīna? (= bi li na).	Where have you been?
Na gbē!	Look there!
Na lōle?	How many there?
Nda mahū.	Put it on top.
Ndakpwe' mbo!	Lit. Fellow! alas! (a note of warning).
Ndaomé gbō.	Shut the window.
Ndaomé lawo.	Open the window.
Ndelingo le.	It is wet.
Ndōmé gbia.	Take off (your) singlet, <i>or</i> shirt.
Ndowé lavendá.	Fill the hole.
Ndowé lave.	Ditto.
Ngaleí kōtō.	Roll up the mat.
Ngaleí yei.	Let down the mat.
Ngē dema.	I am not passing.
Ngē luma.	I am not willing.
Ngē wa.	I shall not come.
Ngē pe.	I shall not do it.
Ngī gbahā.	I am tired.
Ngī gbahani.	I am not tired.
Ngī gbeni.	I do not care.
Ngī go.	I do not know.
Ngī gulo.	In front of him.
Ngī hūgo.	I do not understand.
Ngī kurua.	I accept (lit. I accepted).
Ngī kuruni.	I do not accept.
Ngī menia.	I heard.
Ngī menini.	I did not hear.
Ngī tonga.	I have seen.

Ngí wiláma.	I am finishing.
Nji domeí (nji <i>for</i> nje).	Put it on the ground.
Njia gbi.	All right.
Nya le.	It is I.
Nu yira.	One person.
Numu yira.	Ditto.
Nyawo mia, <i>or</i> Nyawo le.	It is mine.
Njei susungo.	The water is deep.
Njehũ susungo.	Ditto.
Ngí yakpeí (= ta yakpeí).	He alone.
Njei wõma.	Across the water.
Nya yakpeí.	I alone.
O Jo?	Where is Jo?
Pě bu.	In the house.
Pe ñi, <i>or</i> hĩ.	Do it so.
Pelé nyamungo.	The road is very bad.
Powe mia, <i>or</i> lo.	It is a pigeon.
Pu ndomeí.	Put it on the ground.
Pu ngeleya.	Put it up (aloft).
Pě-ndé gbõ.	Shut the door.
Pě-ndé lao.	Open the door.
Pundíá.	Put it in the middle.
Ta be.	It is here.
Ta ji?	Is it this?
Ta gulo.	He is in front.
Ta mia.	So it is (a common expression introducing a related subject).
Ta mindo?	Where is he?
Ta kuhama	It is far.
Ta na.	He is there.
Ta põma.	He is behind.
Ta wama.	He is coming.
Ta yakpeí.	He alone.
Tě wa.	They will not come.
Tei igbe?	Which town?
Telingo le.	It is black.
Tewe botongo.	Cut plenty.
Tĩ be.	They are not here.
Tĩ na.	They are not there.

Tĩ wama.	They are not coming.
Tia na?	Are they there?
Tia wama.	They are coming, <i>or</i> Are they coming?
Tia bāgbango.	They are dear.
Tonya mia, <i>or</i> le.	It is true, <i>or</i> Is it true?
Tukpe kru (= kulo).	Push a little.
Wa be.	Come here (<i>sing.</i>).
Wā jore.	Do not make a noise (<i>pl.</i>).
Wa káká.	Come quickly (<i>sing.</i>).
Wa meheí.	Bring food (<i>sing.</i>).
Wa ndia.	Come into the middle (<i>sing.</i>).
Wa mbe.	Come to me (<i>sing.</i>).
Wā yepe.	Do not talk (<i>pl.</i>).
Wala fere.	Bring two (<i>sing.</i>).
Wu gbahā?	Are you tired? (<i>pl.</i>).
Yē gbe?	What does he say?
Ye mia?	Who is it?
Yē, sao.	He says no.
Yia lele.	Talk slowly.

III. THREE-WORD PHRASES.

A mbomé bumbu.	Take up the hammock (<i>pl.</i>).
A mbomé wote.	Turn the hammock round (<i>pl.</i>).
A mu jēgā (= jia kā).	Let us walk quickly.
A mu li (<i>or</i> li-o).	Let us go.
A mu wīme.	Let us run.
A wa kaká.	Come quickly (<i>pl.</i>).
A wa nā.	Come now (<i>pl.</i>).
A wā (= wa a) mbomé.	Bring the hammock (<i>pl.</i>). (lit. Come with the hammock.)
Bā ī gbani.	It is not dear.
Bā li hūguhango (pronounced 'ngwango).	Do not go far.
Bā li na.	Do not go there.

Bē njiahū me?	Cannot you hear what is said? (lit. Cannot you eat the word inside?)
Bi bumbúa botongo.	You have taken (lit. took) too much.
Bi hi milo?	Where have you come from?
Bi hiyá mi.	Ditto.
Bi ji hou.	Hold this.
Bi līma le.	If you like.
Bī lima le?	Are you not going yet?
Bi li mi?	Where are you going?
Bi lō mia.	Stand yonder.
Bi ngi wu.	Wake him up.
Bi milo ge?	Where have you been lately?
Bi Mende biyef?	What is your Mende name?
Bi ndāi milo?	Where did you put it?
Bi ndé gora!	You lie!
Bi pui milo?	Where did you put it?
Bi nemáhū lengo.	You are clever.
Bi nemáhū gbī na.	You have no sense.
Bi yá mi?	Where have you been to?
Bi ye mi?	Where were you?
Bi yepe (or yepea) botongo.	You talk too much.
Bi wani káká.	You have not come quickly.
Bi wo le, or Bi wo mia.	It is yours.
Bi wo ī le, or Bi wo yā na.	It is not yours.
Bia ī le.	It is not you.
Bia lo mi? or Bi mi lo?	Where are you?
Bia yese wa.	You come first.
Bia ku mema?	Do you smell anything? (lit. Are you hearing a smell?)
Dē ngī ma (see also under nd).	Tell him.
De ti ma (see also under nd).	Tell them.
Duma nya we.	Answer me.
Fe nya we.	Give it to me.
Ga ¹ majiá lo.	I (will) sell it.
Ga meni kru.	I understand a little.

¹ For *Ga* and *Gi* see also under *Nga* and *Ngí*.

Gbe i li.	Let him go.
Gbe ngi wa.	Wait a moment till I come.
Gbe jongo mia?	How much is it?
Gbeva i loni?	Why did not he want to?
Gbo ba fembe?	What do you give me?
Gbo ba pema?	What are you doing?
Gbo ba pe na?	What are you doing there?
Gbo bi longwola? <i>or</i> Gbo bi lqila?	What do you want?
Gbo bi ma?	What is the matter with you?
Gĩ ngi loi.	I have not seen him.
Gĩ lqĩ la.	I dislike it.
Gĩ nwonĩ loi.	I have not seen the bird.
Gĩ mboi lo.	I have shot it.
Gĩ menia hiye.	I heard indeed, <i>or</i> I understand perfectly.
Gĩ ndq̄a pebu.	I left it at home.
Gulĩ mbē ka.	Paddle on this side.
Hou na ma.	Catch hold of it.
Hā gbĩ na.	Nothing there.
Hāi gbĩ mia?	Is anything there?
Hāi lo mia?	Ditto.
Hiye mu li.	Get up, let us go.
I gula bí.	He fell down with a thump.
Ī hingdei na.	He is not there.
Ī navoi ngeya.	He has no money.
I ndé gora.	He lies.
I lani kpela.	He drew near.
Ī yā gboyoi.	He has not finished.
I ya hū.	It has gone inside.
Ī yā wele (wīli, <i>or</i> wīri).	He has not done it.
I ya miaka.	He has gone yonder.
I ya muama.	He has gone to wash.
I ya poron.	He has gone far.
I yé na? <i>or</i> I ye na hoe?	How is it then?
Jo hingdei na?	Is Jo there?
Jo lo mi?	Where is Jo?
Kaka wekeí (<i>or</i> yekeí) ma.	On the other side.
Kale lo hū.	A cartridge is in (the gun).

Kia ji na. ¹	Like this.
Kia na na.	Like that.
Kpele shilli' yira.	All for one shilling.
Kolef nya houa.	Cold has caught me (I have caught cold).
Kpindi jieŋ nyandengo.	Travelling by night is agreeable.
Kulé ji nyaningo.	This cloth is spoilt.
Li bi mua.	Go and bathe.
Li ngi gama.	Go for him.
Li pe bu.	Go home (<i>sing.</i>).
Li, wā golē.	Go and fetch the letters.
Lō ngi gulo.	Stand in front of him.
Lō yekā ma.	Another day.
Lōle mia na?	How many are there there?
Lōndo a ngepe, or njepe.	Cease talking.
Ma gbo we?	What shall we do?
Mā i guhani.	It is not far.
Ma li lo.	We will go.
Mawulu mu wa.	Wait until we come.
Ma ye pe?	What are we to do?
Mehe gbī na.	No food there.
Mendemo (lo) abie?	Are you a Mende?
Mu soa pu.	We have obtained ten.
Mu ya mbe.	We return.
Mū yā li.	We do not go.
Mū yā wime.	Let us not run.
Mū loŋoni ha.	We have not been unlucky to-day; we have not returned empty-handed.
Mu yī jiaama.	We were travelling all night.
Ndakpwei! jega gurī-oh.	Friend, hurry up with that stick.
Ndē nya ma.	Tell me.
Nga ² wa lo.	I shall come.
Nga ye pe?	How can I do it?
Ngī bi humani.	I do not cheat you.
Ngī houa kpele.	I take all.
Ngī lōi la.	I do not like him, or it.

¹ Any noun in the indefinite form may be substituted for *ji*.

² For *Ng-* see also under *g-*.

Ngī loni abie.	I do not want you.
Ngī lima le.	I am not going yet.
Ngeka gi gula.	I nearly fell.
Ngī ya jijiamā.	I am going for a walk.
Ngī ya yīma.	I am going to sleep.
Ngī ya toni, <i>or</i> toi.	I have not seen it.
Ngī ye bia.	I do not talk for you.
Ngileī a nyi.	The dog bites.
Ngileī a gbao.	The dog barks (cries).
Nwonī a gbao.	The bird sings (cries).
Numu gbī na.	There is nobody there.
Njia wulo lo.	It is a small affair (palaver).
Njia gutu lo.	It is a short palaver.
Numu yira dō.	Send one man.
Nyawo le, <i>or</i> Nya wo mia.	It is mine.
Nyawo ī le.	It is not mine.
Nyawo yā na.	Ditto.
Pelé ī nyandeni.	The road is not good.
Pelé lo mi?	Where is the road?
Pele nyamu lo.	It is a bad road.
Pewī a gbao.	The bush cat cries.
Pili (piri) njei hū.	Throw it into the water.
Sina ma to.	To-morrow we shall see.
Ta nji hū.	He is asleep.
Ta hingdeī na.	He is there.
Ta lo hū.	It is inside.
Ta mia yira.	That is one, <i>or</i> One is there.
Ta ngi gulo.	It is in front of him.
Ta yā na.	It is not that.
Ta yese wa.	He comes first.
Tā mbē yaka.	Pass it over to this side.
Te wumba.	Raise it on your head.
Ti wu pawani?	Have they not paid you?
Ti gbī bu.	They are all below.
Ti ya yīma.	They have gone to sleep.
Tia ī le.	It is not they.
Tonya ī le.	It is not true.
Tonya yā na.	That is not the truth.

Train i wa.	The train is coming.
Train lo wama.	Ditto.
Train ta wama.	Ditto.
Wa gboma yira.	Bring one more.
Wā li na.	Do not go there (<i>pl.</i>).
Wa mu li, <i>or</i> Wa mu li-oh.	Come, let us go.
Wa pelé bu.	Come inside the house.
Wa nga ya (pronounced <i>wang-gáy-ya</i>).	Come, I am going.
Yē, bi li.	He says, You go.
Ye bi lõni?	Who sent you?
Yē, gbe na.	He says, Look there.
Ye mia bie?	Who are you?
Ye lo abie?	Ditto.
Yo a bie? Bia bi ye?	Ditto.
Ye gurá lo?	Whose cloth is it?
Ye lo miando?	Who is there?
Ye lo na?	Ditto.
Ye mia miando?	Ditto.
Ye na mbu?	Who is underneath there?
Yo ndē bima?	Who told you?
Yo njiei leni?	Who spoke?

IV. TRAVELLING.

Sina mu li dogbo wai hū.	To-morrow we go to the bush (<i>or</i> up country)
Mi yaka?	Which direction?
Mu li Kumasi.	We go to Kumasi.
Dogbo jieí nyandengo le?	Is bush travelling pleasant?
Nyandengo le, hiye.	It is very nice. (<i>lit.</i> It is nice indeed.)
Wa mu hakeisia hūgbate.	Come, let us pack the loads.
Nya longo a nunga wa- yakpa hakeisia va.	I want eight men for the loads.
Nunga lõle mia mbomé va?	How many men for the ham- mock?
Nunga gboma wayakpa mbomé va.	Eight more men for the ham- mock.

Ti kpele pu mahū woita.	Sixteen in all. (lit. They all sixteen.)
Mehe navōi lō nani va.	Subsistence for four days.
Ye lo abiē?	Who are you?
Headman ange.	I am the headman.
Bi biyef?	What is your name? (lit. Your name?)
Bi lei?	Ditto.
Nya la a Bowī.	My name is Bowi.
Nya bijé lo a Bowī (<i>mia</i> or <i>lo</i> can be inserted after <i>la</i> or <i>bijé</i>).	Ditto.
Li bi gengeb'ra luli.	Go call the labourers (carriers).
Ti wai lo.	They have come.
Ti gbi ti wai lo.	They have all come.
Ti kpele ti wai lo.	Ditto.
I lōa yira (pronounced <i>e rua yira</i>).	There is one left (behind).
Ī ya wai le.	He has not come yet.
Ta wama.	He is coming.
Nga wu go a mehe navoi lo woita va.	I give you subsistence for six days.
Wu meni?	Do you hear?
Mu menia.	We heard, or understood.
Bi lei gbo benge bi keni ange?	What name did you give me yesterday?
A li pe bu.	Go home.
Ma li lo a ngenda vōli.	We go at sunrise.
A wa sina ngenda te-te.	Come to-morrow morning early.
A wa wu kome.	Come, collect yourselves.
A fombo.	Fall in.
A hakei wumbu.	Take up your loads.
Bi vala jie va?	Are you ready for the journey?
Bi hūgbatéa jie va?	Ditto.
Bi bima gbatéa? (pronounced <i>batta</i>).	Ditto.
Bi jehū gbatéa?	Ditto.
Nyu longo a numu yira hakei jima (or <i>ji va</i>).	I want one man for this load.
Hakei ji miningo.	This load is (too) heavy.
Ngī lila miningo le.	I cannot take it, it is too heavy.

Li bi wā ngeyéi mu hakeí	Go and bring rope to tie this
ji yili.	load with.
Bi lõ mia (or miando).	Stand over there.
Bi lõ na.	Stand there.
Wu fere a li a lenga.	You two go together.
Bia (or bi) yesé li.	You go first (<i>sing.</i>).
Wā jore.	Do not make a noise (<i>pl.</i>).
Bā yepe.	Do not talk (<i>sing.</i>).
A londo a ngepe.	Cease talking (<i>pl.</i>).
A wa a mbomé.	Bring the hammock (<i>pl.</i>).
Kpandé ngili bomé bu	Tie the gun in the hammock.
(pronounced <i>ngrí</i>).	
Mbomé wote.	Turn the hammock round (<i>sing.</i>).
A mbomé wote.	Ditto (<i>pl.</i>).
Numui na kutungo bomé	The man is short for the ham-
va.	mock.
Li bi peka luli.	Go call another.
Kei a bi lulima.	Master is calling you.
Jo lo mi?	Where is Jo?
O Jo?	Ditto.
Jo, bi la.	Jo, you are called. (lit. Jo, your
	name.)
Ta be.	He is here.
Ta hingdé na.	He is there. (lit. That place.)
Ye lo na?	Who is there?
Bindi hingdé na.	Bindi is there.
Kpandé lo mi?	Where is the gun?
Ta Wuseni yeya.	Wuseni has it.
Nda mahū.	Lay it on top.
A mu li.	Let us go.
A mu li-oh!	Ditto.
A mu jē gā.	Let us walk quickly.
Mu je mavula.	Let us hasten our pace.
A mú te.	Let us raise (it).
A mu bumbu mú te wumba.	Let us take it up and raise it on
	our heads.
Te bi kpakí ma.	Raise it on your shoulder.
Te bi wumba.	Raise it on your head.
A mu nje gbakíma.	Let us lower it on our shoulders.
A lõ!	Stand, or stop (<i>pl.</i>).
Dõ le!	Stand a moment.
Dõ kpe!	Stand still

Lọ ngi gulo.	Stand in front of him.
Bia wime kulo (pronounced <i>kru</i>).	Run on a little.
A wime.	Run (<i>pl.</i>).
I ya a pime.	He has run off. (lit. He has gone with running.)
Ye, mu yā wime.	He says we must not run.
Jia panda.	Walk properly, <i>or</i> carefully.
Ndakpé, je gā-oh.	Young man, hurry up (<i>ndakpé</i> is only used to an equal).
Mu jia lele.	Let us walk slowly.
Ndē dakpalōi ná ma a jē gā.	Tell that young man to hurry.
Bi fukōi lo mi ?	Where is your head-pad ? (<i>Kātā</i> is the Coast-English word for <i>fukōi</i> .)
Wa nya fukōi.	Bring my head-pad.
Wa bi nya fukōi la.	Come and place my head-pad.
I la ?	Has he placed it ?
La ndia.	Put it in the middle.
Gbia mbu.	Come out from under.
Li mbu.	Go underneath.
Gbō bima ?	What is the matter with you ?
Ngari nya boa.	A thorn has run into me.
Ngari (lo) nya gowé ma.	There is a thorn in my foot.
Mbowé fe gi gbia.	Give me a knife to get it out.
I gbia ?	Is it out ?
Ī ya gbiai.	It has not come out.
I gbiai lo.	It has come out.
A gbale ?	Does it hurt ?
Kotī nya nwonā nya gowé ma.	A stone has wounded my foot.
Peli ī gbekpeni (peli <i>for</i> pele).	The road is not good.
Peli nyamungo (le).	The road is bad.
Njef lo pelfhū.	There is water in the road (<i>i. e.</i> the road is under water).
Hindé ji ī nyandé.	This place is not good.
Njei na susungo.	That water is deep.
Ga kolo.	I will try it.
Gbe ngi li gi hūgo.	Let me go and try it.
Nga li nga to lo.	I am going to see.

Gbe ngi li ngi to.
Ma yepe ?

Susungo le.
Wa bi nya wōpō.
Wa, ga bi wōpō.
Hei nya gbakima.
Ndowé lo.

Bā lua.
Bā gulā (gurá).
Bā nya gulā.
Ngā gulā.
Hei panda.

A mbomé te ngeleya.
Bi gbahā ?
Gi gbahāni.
I kpoyoa nā, hité.
Kpawū gbī na.
Mu jia ngurī ji ma.
Tei gbe a ji ?
Li bi pēlē gokoli mu va.
Ngi pēlē doi lo.
Nyandengo le ?
Ī nyande panda.
Ta lo tei ndia.
Ngi loni a pēlē tei ndia.

Li bi pēlē ikelemagéi lo.
Bi toi lo ?
Gi toi lo. Nyandengo.
A mu li na.
Ti wai lo a hakeísia gbi ?
Haka yira i longa hū.
Ta pōma.
Hakeí igbe lo ?
Mehe kaña mia.
Bi ndqi lo hū.

Bukwé mu pu milo ? (kpuko
indef. for bed).
Pu hindé na.

Let me go and see.
What shall we do ? (lit. How can
we do ?)

It is deep.
Come and carry me on your back.
Come, I will carry you on my back.
Sit on my shoulders.

It is a hole.
Do not be afraid.
Do not fall.
Do not drop me.
I shall not fall.
Sit properly.
Raise up the hammock high.

Are you tired ?
I am not tired.
It is finished now, let me down.
There is no bridge there.
We will walk on this tree.
What town is this ?
Go and find a house for us.
I have seen a house.
Is it a good one ?
It is not too good.
It is in the middle of the town.
I do not like a house in the
middle of the town.

Go and look at the last house.
Have you seen it ?
I have seen it. It is fine.
Let us go there.
Have they brought all the loads ?
One load is lost.
It is behind.
Which load is it ?
It is the 'chop' box (provision box).
Your whisky (wine, any strong
drink) is inside it.

Where shall we put the bed ?

Put it there.

Ngeyé na fulo.
Bā tewē.
Gbe numu yira i li i kowu
kokoli.

Sandi lo mi?
I ya njehū.
Gbe nu fere ti li ti wā nje.
Li bi nu lolu tuli.
Nunga lōle (lūle) bi soa?
Li bi ngengé ge atiē bi wa.

Bi ke atiē?
Ī, ngi ke atiē.
Mehe navōi i gbōyōa.
Mehe gbī nya yeya (or nī
yeya for short).

Wa ga bi pawā.
Tī wu pawani?
Navōi ī nyandēni.

Numu yira i tange huma
pelima.

Ngi bijé lo a ye?
Gegbwa mia.
Ta lo mi?
Ta bē.

I nyapōi yahumanga.
Ngi wēhindeī ī nyandé.
Nga ngi navōi me lo.
Gbēi na mu fonga Sekondi
ga ngi gbe lo; or,
Gbēi na ma hite Sekondi
ga ngi gbe lo.

Bi lemungo le.
Ngā yā pī (= pē = wēlē).
Ye, bā ngi gbe.
Nga ye pe ho?
Ye, bi ngi dewe.
Kurungo le.
Headman, li angie pēlē
woma bi ngi ndewe pu.

Untie that rope.
Do not cut it.
Let one man go and find wood.

Where is Sandi?
He has gone to the water.
Let two men go and fetch water.
Go and call five men.
How many men have you got?
Go show them their work and
come.

Have you shown them?
Yes, I have shown them.
Subsistence money is finished.
I have no food.

Come, I will pay you.
Have they not paid you?
The money was not good, *i. e.* I
did not get it correct.
One man stole cassada in the
road.

What is his name?
It is Gegbwa.
Where is he?
He is here.
He stole from a woman.
His behaviour is not good.
I will stop his pay.
When we reach Sekondi I will
dismiss him.
Ditto.

I beg pardon.
I will not do it again.
He says, Do not dismiss him.
What shall I do then?
He says, Beat him.
All right.
Headman, take him behind the
house and give him ten cuts.

I gbōyōa.	It is finished.
Ye bise kā.	He says, Thank you very much.
Pele ji fere ma li a igbo.	There are two roads ; which shall we take ?
Mu li a peli ji ke ta mia, mu li a ipekéji be ke ta mia.	Whichever we go by it is the same. (lit. We go by this road and it is one, we go by the other and it is one.)
Mu li a ngeyahū we, nyan- dengo; mu li a gowohū we, nyandengo.	If we go to the right it is good, if we go to the left it is good.
Mu yī jīama.	We were travelling all night.
Mu li a pelé na mu waila.	We go (back) by the road we came.
Jī a hije bē a li Chama jia lōle ?	How far is it to Chama? (lit. If he gets up here he goes Chama, how much walking ?)
Bē ta Chama jia lōle ?	How far is it to Chama? (lit. Here and Chama, how much walking ?)
Fō yira jia mia.	One day's journey.
Fō fere jia mia.	Two days' journey.
Bō gulama na ? Ga li gi to.	What is the obstacle there ? I am going to see.
Pele gbī na.	There is no road there.
Pote ngeja-hū we.	Turn to the right.
Bi ya bi li a ngejahū we.	As you go keep to the right.
Peli lagboungo.	The road is shut.
Bi wani pelé ji ngova ?	Have you been this road before ?
Njei i gula ?	Does it rain ?
Njei i wa.	The rain comes, <i>i. e.</i> is now beginning to fall.
Njei lo wama.	The rain is approaching.
Hū ya don ha.	There is a calm to-day.
Ligbili hengá ha.	Ditto.

V. SALUTATIONS AND KINDRED PHRASES.

Bōa ? <i>Reply</i> , Bōa.	How do you do ?
Wōa ?	Ditto (<i>pl.</i>).
Bōva.	Ditto.
Biana ? <i>Reply</i> , Bōa.	Ditto.

Bise.	Thank you. (Used also as a salutation.)
Wuse.	Ditto (<i>pl.</i>).
Bevá bi ?	What is your news ? (The person arriving says this.)
Bevá na ?	What is your news ? (The person sitting down inquires this of the comer.)
Bevá mbui ?	What news down country ?
Bevá mahū ?	What news up country ?
Bevá piléma ?	What news on the road ?
Bevá bi welef bu ?	What news in your house ?
Gbo wenga miaka ?	What news (what has been done) yonder ?
Gbo wenga bi wa be ?	What has happened that you are here ?
Bevá bi hijéma ? (<i>or</i> hiyéma)	What is the news where you come from ?
Hinda gbī dogboi hū.	Nothing in the bush.
Ī nyamu gbī na.	Nothing bad there.
Hinda gbī na.	Nothing there.
Hinda gbī be.	Nothing here.
Ī nyamu gbī be.	Nothing bad here.
Bi kei lo na, bi njei lo na ?	Are your father and mother well ?
Tiana.	They are well.
Nya kei nya njei tiā na.	My father and mother are well.
(A)Mu ngenda hoe. (<i>Pl.</i> with A in front.)	We say good-bye.
Mu kpokọ hoe, <i>or</i> Mu kpo-ko. (But the addition of <i>hoe</i> is better.)	We say good-night.
I ngenda vei lo mu we ke iya.	He said good-night to us and he went.
I ngenda vei lo mu we ē yā li.	He said good-night to us before he went.
Gi lima sina-oh.	I am going to-morrow.
Gi ya ngi feli tima.	I am going to say good-bye to them.
Gi ya ngi wa.	I go, I come (= I shall be back shortly).
Bi vangfma.	You salute him.

I velia bima ?
 Gi ya mu yei.
 Wa bi gona.
 Bi wa sina hoe.
 Mu va hoe.
 Gi wai !

Did he say good-bye to you ?
 I go to my country.
 Come, make your report.
 Come to-morrow then.
 We say good-night.
 I have come !

VI. SAYING, TALKING, ETC.

Ndē nya ma.
 Dē ti ma.
 Yo ndē bi ma ?
 Ye lo i hdeni bi ma ?
 Dē ngi ma i wa.
 I ndei lo ta wama.
 De ngi ma i li kaka.
 Bā ndē numu gbī ma.
 Bā lema njiēi gi ndē bima.
 De ti ma tā sore (*orsore wē*).
 Njiēi ji ga ndē, bā gbīa
 nya woma.
 Bē gbe ?
 Yē gbe ?
 I ye gbe bi ma ?
 Ngē sago (*or sa'o*).
 Yē sao.
 Ngī ye bia.
 Ngī yiama bia, *or* Ngī yema
 bia.
 Bia i le nga ye bima.
 Gi bi yiama.
 Ji le, ngā yema (pronounced
 Jī lēngā yema).
 Ngī yema ji.
 Ngī ye ji ; ngī ye ji.
 Ji fere le ngā yema.
 Ngī ye (*or* yema) ji tabao
 ngī ye (*or* yema) ji.
 Bā yepe.
 Wā yepe.

Tell me.
 Tell them.
 Who told you ?
 Ditto.
 Tell him to come.
 He said he was coming.
 Tell him to go quickly.
 Do not tell anybody.
 Do not forget what I tell you.
 Tell them not to make a noise.
 Do not repeat what I say.

What do you say ?
 What does he say ?
 What did he say to you ?
 I said, No !
 He says, No !
 I am not talking to you.
 Ditto.

Ditto.
 I am talking to you.
 I did not say this (= This is the
 wrong one).
 I did not say this one.
 I did not this ; I did not say this,
 i. e. I said neither of these.
 I said neither of these.
 I said neither this nor that.
 Do not talk (*sing.*).
 Do not talk (*pl.*).

Londo a njepe.	Stop talking.
Bi yepe botongo.	You talk too much.
Bi yepé le ngā ye ndēma.	I am not talking your 'palaver.'
Bē yepe n̄ya lenga?	You will not talk with me?
Gbe yepe bi menī?	What talk did you hear?
Bi nde gora.	You lie.
I nde golani.	He did not lie.
I ndé yia lénga.	He has lied.
Bia bi lelengo.	You lie.
Bi lele (pronounced al-most <i>ler-le</i>).	You are wrong.
Bi leni.	You lied.
Bi Mende yiei mero?	Do you understand Mende?
(= me lo).	
Ga mero kru kru.	I understand a little.
Ba mero?	Do you hear, or understand?
Gī menia.	I heard.
Ngī menini.	I did not hear.
Bi meni?	Do you not understand?
A Mende yia (or yiei) me lo.	He understands Mende.
A Mende yia le lo.	He talks Mende.
Yia lele.	Speak slowly.
Hūge ange panda.	Tell me all about it.
Ti gbia bi woma.	They talk behind your back.
Musa luli i wa.	Call Musa.

VII. BUYING AND SELLING.

Gbe jongo mia?	How much is this?
Gbe jongo lo a ji?	Ditto.
Nyé ji gbwe jongo?	How much is this fish?
Te yalui gbe jongo shili yera va?	How many eggs for one shilling?
Te yalui yira gbe jongo?	How much for one egg?
Penny yira.	One penny.
Kpele shili' yira (va).	All for one shilling.
Tia bā gbango.	They are dear.
Ji bā gbango.	This is dear.
Bā ī gbani.	They are not dear.

Gbwe jongo mia ba nya	How many will you throw in?
boya la?	
Bi majiai panda.	You cheat me (you did not sell correctly).
Gē bi humani.	I have not cheated you.
Maye, gē ngeyá.	Reduce it, or I do not buy.
Gi mayenga ngeya 3 <i>d</i> .	I lower it 3 <i>d</i> .
Gi kurua.	I accept.
Gi kuruni. Gē luma.	I do not accept.
Bise; Dila; Ngēngeyama.	Thank you; take it away; I am not buying.
Kuléji i nyandeni.	This cloth is not good.
Kuléji nyaningo le; ngē ngeya.	This cloth is spoilt; I will not buy it.
Ji kpele ji shili yira.	All these are one shilling.
Navōi kulongo.	The money is short.
Navōi gbotongo le, ji mū lila.	The price is too much, we do not take it.
Ba kula majiá lo?	Do you sell cloth?
Ga majiá lo.	I sell it.
Ngī majiáma.	I am not selling.
Hāi ji i ngeya.	This thing I have not got.
Li miando ta na.	Go over there, it is there.

VIII. GIVE (*Fe* and *Go*).

Fembe, or Fe'be.	Give (it) to me.
Fe.	Give (me).
Gbe lo wa fembe?	What will you (<i>pl.</i>) give me?
Bo ba fembe?	What will you (<i>sing.</i>) give me?
Gi fe ngi ye.	I give it to him.
Hani ji bumbu bi fe ngi'e.	Take this thing and give it to him.
Gi fe bē (= bi we).	I give it to you.
I ngi ndei ve.	He gave him his share.
I nde, ye, ti fe ngi we.	He says they must give it to him.
Ti mehe ve lo wu ye?	Have they given you food?
Bi nya kulé fembe.	Give me my cloth.
Kpandé ve.	Give me the gun.
Fe nya we.	Give it to me.
Ta lo nga fe bi we.	That I give you.

I feni mu we.	He gave to us.
Nya go a njei gi gbole.	Give me water to drink.
Nya go a nguri.	Give me the stick.
Nga wu go a hege.	I give you soap.
Gi bi goi lo.	I have given it you.
Gi bi goi lo a three pensi.	I have given you 3 <i>d</i> .
I ti goa mehei (= I ti goa a mehei).	He gave them food.
Sina ga bi go lo a hale.	To-morrow I will give you medi- cine.
Ngi go a kole.	Give him the book.
Sandi go a kole.	Give Sandi the book.
Nya go (a) jihū.	Give me this.

NOTE.—If 'go' is rendered 'present with' the construction is more easily understood.

IX. GOING.

NOTE.—The verb 'to go' is *li*, past tense *ya*. *Ya* is, however, frequently used with a present meaning.

Bă li ba wa-oh ?	Are you coming back ?
Ī gu a lila.	He is unable to go.
Ī gu ĩ li.	He cannot go.
Nga gu lo gi li ?	I shall be able to go ?
Pessima a gu lo i li.	Pessima will be able to go.
Pessima i ya yi ma.	Pessima has gone to sleep.
Pessima i ya ngi yīmi.	Pessima has gone to his sleeping- place.
Nya longo nga (or ngi) li.	I want to go.
Migbe (or migbe lo) ba li ?	When do you go ?
Gi ya ngi la.	I am going to lie down.
Gi kq mi e (for i) ya nā.	I do not know where he has gone now.
Gi kq mi mia i ya nā.	Ditto.
Mi lo bi li na bengeme ?	Where did you go yesterday ?
Li bi wa njēi.	Go fetch water.
A mu li pe bu.	Let us go home.
Hiye mu li.	Get up, let us go.
Bia bi lima sange ?	Are you going just now ?
Bi limá le ?	You are not going yet ?

Ngī limá le.	I am not going yet.
Ngī ya yīma.	I am going to sleep.
Lī bī wa kolē.	Go bring the letters.
Bia bi luma bi li va sange?	Are you willing to go now?
Bā li na.	Do not go there.
Bā li 'ngwango (hūguha- ngo).	Do not go far.
Gi ^r i la (= Gi li la).	I go away, <i>or</i> take it away.
Mu li dogboi hū.	We go into the bush.
Bi ya mige lo fele gē bi lo?	Where have you been these last two days that I have not seen you?
Bi ya ge mi lo fele gē bi lo?	Ditto.
Bī yā li le?	Have you not gone yet?
Gi ya Takwa bengeme.	I went to Tarkwa yesterday.
Ngī yā li na.	I have never been there. (lit. Not been there.)
Gi ya na yira.	I went there once.
I ya hū (<i>or</i> i foa).	It has gone in (as of a nail).
Gi ya jijiama.	I am going for a walk.
Li pe bu.	Go home.
Mu li a pelé na?	Do we go that road?
Mu li a mbēle (= mbe wele).	We go this road.
Dē ngī ma i li kaka.	Tell him to go quick.
I yá.	He has gone.
I lini.	He has not gone.
Ti gbi ti ya.	They have all gone.
A li-oh.	Go (<i>pl.</i>).
Bi lima mi?	Where are you going?
Ba li mi?	Ditto.
Bi li mi?	Where did you go?
Ba li lo, bē li?	Will you go? <i>or</i> Will you not go?
Mi lo ti ya nā?	Where have they gone now?
Mi lo ba li na?	Where are you going now?
Wuseni i ya kole gama.	Wuseni has gone for letters.
Gi ya kpande wime (<i>for</i> wilima, indefinite form).	I am going shooting.
I ya kpande wime.	He has gone shooting.
A mu li mu kpande wili.	Let us go and shoot.

Gĩ ngi lima go.
Jĩ bi male e gbia e li mi lo?
(e = ɪ, he).

Ngi male i gbia.
Ti ya yima.
Ti ya ti yimi.

Ye, bi li.
Li bi wa káká.
Ngi ya pebu.
Bi ya na yira?
Bi ya na wo ngova?
A mu li tei hũ.

I ya miaka (we).
I yá poron.
I yá muama.
I yá kpoyeí ya.
Ti ya tuwo.
Li bi nwoni gama gbe.
Li mehei gama, bi wala,
mu me.
Li bi pēlé gama gbe.
Li bi wala kia jina.
Li bi kokoĩ.
Li bi na gbe.
A dē mu li.
Ngi ya ngi meheí me.
Nū yera ē li?
Sangi mia ti yá.
Bia wa Wuseni a li mia.
Wa tieni a li mia.

Ngi yeto bingi ga li lo
dogboi hũ.
Mi yaka i ya na?
Kea bi ya lo?
Bi ya miando, bi wa, bi ji
wē.

I do not know where he has gone.
When you found (lit. I met) he
had gone out, where had he
gone?

I found he had gone out.
They have gone to sleep.
They have gone to their sleeping-
place.

He says, Go.
Go, and come back quickly.
I go home.
Have you ever been there before?
Ditto.

Let us go home. (lit. Let us go
back into the town.)

He has gone yonder.
He has gone far away.
He has gone to bathe.
It has gone over the sea.
They have gone on in front.
Go and look for the bird.
Go for food, bring it, so that
we may eat.

Go and look at the house.
Go fetch one like this.
Go and find it.
Go and look there.
Pass on, we are going.
I go to eat.

Is one man not going?
They have just gone.
You and Wuseni go yonder.
You and they go yonder.
(For other similar examples, see
under Pronouns.)

I intended yesterday going to
the bush.

Which direction has he gone?
I suppose you are going now?
Before you go there come and do
this.

Li ngi gama.	Go for him.
A mu li gengemi.	Let us go to work.
Mu ya gengeme.	Ditto.
A mu li genge gami.	Ditto.
Gi ya gengeme, <i>or</i> gengema.	I am going to work.
Ngia li?	Shall I go?
Bia li, bia bā li?	Do you go, or do you not go?
Lahai i li lo gbí gengema?	Did Lahai go to work yesterday?

X. TEWE, DEWE, LEWE, TE, LE = CUT, SURPASS. NDEWE, DEWE,
LEWE = BEAT, ETC.

Kowui dewe.	Cut wood.
Malewe.	Cut off.
Tetewe.	Cut in pieces.
Tētē a ngera ngera.	Cut it in small pieces.
Tewe botongo.	Cut plenty.
I njei dewēa (<i>or</i> dewīa).	He settled the matter.
Mbaké lewe.	Play music.
Ndī lewe.	To be angry.
Ngī lī dewea.	He is angry.
Ngē dema.	I am not passing.
Fō dewengoi.	Last year.
A de mu li.	Pass on, we are going.
Mu de a ngiyehū.	Let us pass over the hill.
De a mia we.	Pass round that way.
Dewe kaka wekei ma.	Pass to the other side.
A mu njei dewe.	Let us cross the water.
Pele male.	Cross the road.
I dewia tugo (<i>or</i> lugo).	He passed on in front.
Njei i nya madewéa.	The rain detained me.
Ngōi dewe i wa.	Send word for him to come.
Numu yira tewe nya gama.	Send me one man.
Ngī nemahū lengo.	He is clever.
I dewéa ngī ma jī (<i>or</i> a jī).	He surpassed him in this.
I dewéa ngī ma jī hū.	Ditto.
Kōli ye, nga wime gi lē dopé ma.	The snail said, 'I can run faster than the deer.'
Fō neni ma mbe le lo.	Next year we will clear here.
Ke mahei na fō i lewe nani i gbate gbōñ.	And that king for over four years increased in wealth.

I lō i ngi lema.	He left off beating him.
Nde yira.	One cut (with a whip).
Wa ga bi le pu.	Come, I will give you ten cuts.
Gbe a ndewela.	Stop beating.
I yunga lenga a nasia gbele.	He boasted over all of them.

XI. EXPRESSIONS RELATING TO *Li* = HEART.

Nya li gbī hindōi ma.	I do not care for the man; I have no confidence in the man.
Nya li lo bima.	My heart is with you, <i>i. e.</i> I trust you.
Bi li lo mi?	Where is your heart?
Ngi li nyania.	His heart is spoiled, <i>i. e.</i> broken- hearted.
Nya li leingo ngi ma.	I am pleased with him.
Ngi li dewia (dewea).	He is angry.
Ngi li i lewé nyoko gbī.	He was exceedingly angry.
Bi li i leli.	Be of good cheer.
Numui na a hinda hou li ma.	That man is patient.
Ma ngi li lei lo.	We will soothe him.
Ngi li heléa.	He was troubled.
Hinga ti li nyamungo le.	Men whose hearts are evil.
Bi li yekpengo le?	Is your heart good.
Ngi li miningo yele kpi.	His heart was very heavy.
Ngi li lengo wa.	He was very angry.

XII. GU = CAN, BE ABLE.

Gbe yenge mia ba guma?	What kind of work can you do?
Ī gu a li lá	He is unable to go.
Nga gu lo gi li.	I shall be able to go.
Pessima a gu lo i li.	Pessima will be able to go.
Ba gu bi ji wē?	Can you do this?
Ī gu i li.	He cannot go.
Ba gu bi kakéi ji le?	Can you climb this wall?
Ngē ngi do be.	I cannot see him here.

Bē gu na ma.	Can you not do that.
Ē guma.	He cannot (do it).
Ngi gu nga pe lo.	I can do it.
Ngē gu nga pe.	I cannot do it.
Ngē pē.	Ditto.
Ti guni a njia gbi lela.	They could not say a word.
Ba gu ba yengema?	Can you work?

XIII. WANT, LIKE, ETC.

Lō.

Nya longo a mehe.	I want food.
Ngi longo a mehe.	He wants food.
Ngi lōni a hani gbi.	I do not want anything.
Gbo bi longwola (= longola)?	What do you want?
Nya longo a numu yira hakeí ji va.	I want a man for this load.
Nya longo a biē.	I want you, <i>or</i> I like you.
Ngi lōni a biē.	I do not want you, <i>or</i> I do not like you.
Bi longo ange?	Do you like me?
Bi longo a bi navōi?	Do you want your money?
Nya longo a njei ngi bole.	I want water to drink.
Ngi lōni á ná.	I do not like that, <i>or</i> him.
Ngi loi la.	I do not like it.
Gbo bi lōi la? (Not so common as Gbo bi longwola?)	What do you want?
Gbeva i lōni?	Why did he not want to?
Ngi mbāi ji ta ta ti longoma.	He and his friend were much attached to each other.
Bi lōni bi li?	Will you not go?
Nya dōlongo a biē.	I dislike you.
Ti lōlō a ngie nu gbate va.	They hated him because he was a rich man.
Ni 'ongwa mehe (is short for <i>Nya longo a mehe</i>).	I want food.

Ma = in need of.

Nja gboli māi lo nyama.	I want water to drink.
Hani jisĩa mani lo wuma.	You covet these things.
Nji mani lo ngima.	He is in want of sleep.

XIV. SEE, LOOK, ETC. = TO, GBE.

Bi tonga? (pronounced <i>bit-tonga</i>).	Have you seen (it)?
Gi tonga.	I have seen (it), or found (it).
Ngĩ toni.	I did not see (it).
Ngĩ ya toi.	I have not seen (it).
Gi ngi loi.	I have not seen him.
Bi ngi loi lo?	Have you seen him?
Bi Yamba loi lo?	Have you seen Yamba?
Ī ngi doni.	He did not see him.
Wa bi to va.	Come and see.
Bi to?	Do you see it?
Bi toa?	Did you see it?
Sina ma to.	We shall see to-morrow.
Ngē ngi do be.	I cannot see it here.
Na gbē.	Look, then.
Li bi na gbē.	Go and look there.
Li bi pebu gbē.	Go and look in the house.
Li bi pele gama gbē.	Go and look at the house.

XV. TO HAVE.

Kulé lo nya yeya (<i>nĩ 'yeya</i> for short).	I have the cloth.
Ta nĩ 'yeya.	I have it.
Ta bi yeya, or Ta bēya.	You have it.
Ī nĩ 'yeya.	I have it not.
Mbogbé lo Wuseni yeya.	Wuseni has the cutlass.
Ta lo Wuseni yeya.	Wuseni has it.
Numui na nyaha lo ngi yeya.	That man has a wife.
Ī ngi yeya.	He hasn't it.
Ī navoi ngeya.	He has not the money.
Ha kpande gbĩ nya yeya.	To-day I have not gun.
Nu lōle mia ti bi yeya?	How many men have you got
Ngĩ lei fere.	It has two names.
Njia nya ma.	I have a palaver

XVI. SICKNESS.

Ngi goihũ a lewe (<i>ora gbĩa</i>).	He has diarrhoea.
Ngi goihũ hõnga.	He is constipated.
Ngi lima lema.	He is retching.
Ngi li lo gbalema.	His heart hurts.
Kole i nya houa.	I have caught cold.
Kõtĩ nya nwonã nya go-wé ma.	The stone cut my foot.
Buli lo nyama.	I have a guinea worm (<i>or</i> other worm).
Bi wõli hũ bondango.	You are deaf.
Nya gowé vengo.	My foot is swollen.
Ngi hĩgbéa wokpo.	I have been sick some time.
Nya hĩgbengo le.	I am sick.
Nya hĩgbengo le ge.	I was sick the other day.
Ghwamé na yilĩ.	Tie up that sore.
Halé na jia lu ma.	Rub that medicine over your body.
Halé ji gbole.	Swallow this medicine.
Bi nei gbĩa.	Put out your tongue.
Mi mia a gbale bi ma?	Where does it hurt?
I gbalea gbõtongo.	It hurt very much.
Nya mavulango le.	I have fever.
Nya lũi gbandingo.	My body is hot.
Blanketi wē bi ma.	Cover yourself with the blanket.
Fũfũ gbandi wē bi gowé ma.	Put a hot poultice on your leg.
Ga mbera (<i>or</i> tewe) gi gbĩa.	I will cut and pull it out.
Na vōfoen.	Suck it.
Na bono.	Suck it.
Li bi njei gbandi bā yā bi gowé gama wua.	Boil the water before you wash (the wound on) your leg.
Ba bawo lo sina.	You will be better to-morrow.

PART II

GRAMMAR

CHAPTER I

GENERAL REMARKS, PRONUNCIATION, EUPHONY, CHANGES, ETC.

i. STRUCTURE OF WORDS.

A NOTICEABLE feature of the language is the readiness with which words are built up from simple root forms, (i) by reduplication, (ii) by the addition of other words, or (iii) by the addition of one or more prepositions either as a prefix or suffix.

Example of—

- (i) *Mbu*, under ; *mbumbu*, carry.
- (ii) *Kpande*, gun ; *wili*, throw, or shoot ; *moi*, suffix of the agent ; *kpandewilimoi*, shooter, or hunter.
- (iii) *Ma*, on ; *hũ*, in ; *guhango*, high ; *mahũguhango*, pronounced almost *mangwango*, far ; *lõ*, leave ; *hũ*, in ; *lõhũ*, lose.

As opposed to this building up is the tendency to cut out, (i) vowels, (ii) syllables, especially *le*, (iii) consonants, especially *l*.

Example of—

- (i) *Wā kólé* for *wa a kólé*, bring the book.
- (ii) *Wē* for *wēlē*, house.
- (iii) *Ngau* for *ngalui*, month, egg, moon.

ii. ABSENCE OF MEANING TO ROOT FORMS.

A monosyllabic word expressed by itself rarely conveys a clear meaning. This can only be ascertained from the context; and even a word of two syllables a Mende usually fails to understand if it be put before him without any hint of what it may possibly mean. The only words he is at all likely to recognize are the names of animals, material objects, etc. In every case the word inquired about must, if a substantive, and used without qualification, be put to him in the definite form; and similarly in his reply the definite form will be used. A word is much less distinct in the definite form; and for this reason, and owing to the numerous guises in which words appear, as will be seen later, the language is rendered one of considerable difficulty to Europeans.

iii. PRONUNCIATION—GENERAL.

Mende having no literature of its own has been reduced to writing on the basis of the Royal Geographical Society's rules for spelling unwritten languages. The limitations of those rules, however, make an accurate expression of the sound of many words a matter of difficulty; and as, especially with regard to the vowels, a closer approximation than that provided is required, various marks are usually employed to enable words when written to be more readily recognized. The accent is on the penultimate syllable; but when a substantive is put into the definite form singular, it is moved to the last syllable. The very few exceptions are specially marked in this book.

iv. PRONUNCIATION OF CONSONANTS.

The consonants call for no special remarks, except that most Mendes when *kp* or *gb* are followed by *i* or *e* insert a *w*, as *gbi* or *gbwi*, all; *kpele* (*kpere*), *kpwele* (*kpwere*), all. The *w* will, however, not be written, except in a few sentences in this book where its insertion will assist the beginner. With *a* this practice is rarer.

ñ = *ng* is used when the *g* sound is not carried on to the succeeding vowel, as, *káña*, box = *kang-a*, not *kan-ga*.

The difference between *l* and *r* is very slight, some words

preferring the *l* sound, others the *r* sound. In those words, however, in which *l* is the result of the softening of other consonants as *t*, *d*, *nd*, the distinctive *l* sound is properly retained, as *ndawo*, or *lawo*, to open. Even to this, though, there are exceptions, and the *r* sound is heard, as in *tōli*, call, which becomes *dōli*, *lōli*, *ruri*.

The beginner will often hear what he may take to be a word—*siati*. This is, however, no word at all, but the last syllable, *sia*, of a noun in the definite form plural, followed by the necessary pronoun *ti*, they. For example, *nwonisia ti ya*, the birds have gone, is pronounced *nwon siati ya*. Other words are, of course, as in all languages, similarly broken in being spoken.

V. PRONUNCIATION OF VOWELS.

The pronunciation of the vowels *a*, *i*, *u* call for no special mention.

e has varying values, which are not easily indicated by marks. A general idea of its pronunciation can generally be obtained from its combination with the other letters in the word; but its precise rendering, which is not invariably uniform, can only be obtained by ear.

The *o* sounds are as follows:—

o = the English *o*, either short as in *dog*, or long as in *oh*.

o = *aw*.

ō = *o* approximating to *u*.

The difference between *o* and *ō* should be very carefully noticed, especially when taking words from a vocabulary, or many errors in speaking may be made. Compare *ndomē*, the ground, pronounced *ndawmē*, and *ndōmē*, the shirt, pronounced *ndoomē*.

Only vowels that it is necessary or important should be long are so marked, but in Part I of this book the short mark has been occasionally placed over vowels in order to draw the beginner's attention to the necessity for their being pronounced short. ~ denotes a nasal sound.

Modification of vowels is frequent in speaking, but in writing the language it is desirable, if possible, to keep to the proper vowel. *ē* frequently changes into *i* when owing to a syllable being added the accent is moved towards the newly-added

syllable. *Malē*, meet, in the past tense is pronounced *mal̥a* instead of *mal̥ā*. Vowels are also very commonly subject to change to fall in with the general run of vowels in the sentence. *i* becomes almost *a* or *o*; *e* becomes *i*, etc. As *deng̃āma*, tell him, for *de ng̃i ma*. In some parts of the country *u* takes the place of *i* in some words, as *gbua* for *gbia*, pull out.

The diphthongs approximate as written.

All words except some adverbs end in a vowel. The exceptions mentioned end in *ng*.

vi. CONTRACTIONS.

Contractions and the elimination of consonants and vowels are frequent, and are a contributing cause to the difficulty a European has in understanding what is said.

<i>a</i> ,	<i>wā kolé</i>	for <i>wa a kolé</i> , bring the book.
<i>i</i> ,	<i>tamoi ya</i>	for <i>tamoi i ya</i> , the man went.
<i>g</i> ,	<i>sao</i>	for <i>sago</i> , no.
<i>h</i> ,	<i>nyānga</i>	for <i>nyahanga</i> , women.
<i>l</i> ,	<i>kpāe</i>	for <i>kpāle</i> , farm.
	<i>ngau</i>	for <i>ngalu</i> , moon, egg.
	<i>pē</i>	for <i>pele</i> , house.
	<i>wē</i>	for <i>wele</i> , house.
	<i>yakpe</i>	for <i>yelakpe</i> , only.
	<i>gbeanga</i>	for <i>gbelanga</i> , near.
<i>r</i> ,	<i>kā</i>	for <i>kara</i> , teach.
<i>w</i> ,	<i>dē</i>	for <i>dewe</i> , cut.
<i>ya</i> ,	<i>bēka</i>	for <i>bēyaka</i> , this side.

w and *y* are both frequently dropped when standing between vowels.

vii. CHANGES OF CONSONANTS.

Changes of consonants are a great source of difficulty to foreigners learning Mende. Presented under several forms it is by no means easy to recognize a word, especially a monosyllabic one. The changes are made to suit euphony from the native point of view. The hard sound occurs generally at the beginning of a sentence, but when the second syllable does not admit of softening the first must be softened.

Pronouns, except the first personal pronoun, do not admit of softening. As examples of the difficulty in recognizing words under this process, *sole* or *jore*, noise, and *tuwo*, *lugo*, before, may be quoted.

Examples.

F into *v*.

Fe, give.

Fembe, give me.

Kpandé ve, give me the gun.

G into *w*.

Hege *or* hewe, soap.

Tuwo, tugo, luwo, lugo, before.

K into *g*.

Ke, show.

Ke a tië, show them.

Bi na ge ange, show me that.

Kākā, side.

Kākā wekeí ma, the other side.

Wa mu gākeí ma, come to our side.

K into *w*.

Kulongo, wulongo, little.

K into *y*.

Kākā, side.

Bē kā, this side.

Mi yākā? which side?

L into *r*.

Kei a bi lōli ma, master calls you.

Kei a bi ruri ma, ditto.

Mia lo, it is yonder.

Mia ro, ditto.

Bi me lo? did you hear?

Bi me ro? ditto.

The auxiliary, which will always be found written *lo*, is generally pronounced *ro*. An exception is in the idiom *lo a*, where the *l* sound predominates.

Ngenda lo a ji, this is his. (lit. His share is this, nge = ngi.)

P into w.

- Pīme, run. Lī a pīme! run! (lit. Go with running.)
 A mu wīme, let us run.
 Pele, house. Pē bu, in the house.
 Massa wē lo a ji, this is master's house.
 Pele, do. Dengima ā pele, tell him not to do it.
 Lī bi ngenge wili, go and work.
 Pēka, other. Kākā wekeí ma, on the other side.
 Wā pēkeí, bring the other.

P into y.

- Pēka, other. Kākā yekeí ma, on the other side.

P into b, rare.

Pōwé, bōwé, the flower.

S into j.

- Jole, noise, shout. Wā jere, do not shout.
 Dondo a sole, stop that noise.
 Joso, plug, load. Kpandé joso, load the gun.
 Ngi sosoí lo, I have loaded it.

S into y, rare.

Susungo, jusungo, yusungo, deep.

T into d, l, r.

- Tewe, cut, pass, etc. Tewe! cut it!
 Bi dewea? did you cut it?
 Ngī leweni, I did not cut it.
 Tōli, call. Lī bi ngi tōli, go, call him.
 Ke a bi ruri ma (lōlima), master is calling you.
 Tugo, tuwo, lugo, in front.

W into v.

- Tewe, pass. I dewéa, he passed.
 I devia, ditto.

Wili (pili), throw, shoot. A mu li kpande wime (wilime, *def. form of wilima*), let us go and shoot.
A mu li kpande vime, let us go and shoot.

Mb into *b* or *w*.

Mbumbu, lift. Mbumbu, pick it up, *or* take it.
A mu bumbu, let us lift it.
Tī wumbuni, they did not take it.

Nd into *d* or *l*.

Ndē, say. I ndēa nyama, he told me.
Dē ngi ma, tell him.
Gbo I lēa bima? what did he say to you?
Nda, lay. Nda! lay it down.
La ndia, put it in the middle.
Ndia, middle. Hei ndende liei, sit in the middle of the boat.

Ndowe lave, fill the hole.

Ng into *w*.

Only when followed by *o* or *u*.

Ngōva, old. Ngōvango le, it is old.
Iwōvangoi, the old one.

Ng into *y*.

Only when followed by *a*, *e*, or *i*.

Yela, one. Ngera ngera, one by one.
Nu yira, one person.
Ngalu, egg, month. Ngaui ji, this month.
Tē-yalui, fowl's egg.

Ng into *g*.

Ngī, I. Ngī ya li na, I have not been there.
Gī ngi loi, I have not seen it.

Nj into *y*.

Njī, sleep. Ta njī hū, he is asleep.

Njī, sleep.

Ti ya ti yīmi, they have gone to their sleeping-place, *i. e.* to sleep.
or, Ti ya yīma, they have gone to sleep.

Kp into *gb*.

Kpoyō, finish.

Ī ya kpoyōai, it is not finished.
Nu yira gbōyongo, one man finished,
i. e. twenty.

Kp or *gb* into *b* or *w*.

Kpōtō, many, much.

Njei lo na bōtongo, there is a lot of water there.
Njei wōtōngo, the water is much, *or* deep.
Gbōtongo! plenty! enough!
Ī yā kpōtō na, there is not much there.

Kpiti, grass, etc.

Biti gbīa, pull up the weeds.

Kp or *gb* into *γ*.

Kpate, make.

A mu ji gbate, let us mend this.
I mani yate hūghango, he made a trap far away.

viii. CHANGES OF VOWELS.

The principal change in the vowels is when a substantive is put in the definite form. This is effected by adding *i*, meaning *he*, to the indefinite form. The resulting combination produces a variety of changes difficult to learn. The accent is shifted to the last syllable.

Examples.

Indefinite termination.	Combination.	Definite termination. How pronounced and written.	
ă,	ăi,	é,	Goma, gomé, crow.
{ ă,	ăi,	ei,	Nyaha, nyahei, woman.
{ ă,	ăi,	(as in <i>hay</i>)	Kākā, kākēi, side.
ā,	āi,	āi,	Wā, wāi, big.
		(as in <i>why</i>)	

Indefinite termination.	Combina- tion.	Definite termination. How pronounced and written.	
ě,	ěi,	é,	Pene, pené, ringworm.
ē,	ēi,	ei,	Ke, kei, father.
		(as in <i>hay</i>)	
ē,	ēi,	ē,	Pēlē, pēlé, house.
ī,	ii,	ī,	Lōli, lōlí, dance.
		(as in <i>bee</i>)	
i,	ii,	ī,	Ngali, ngalí, thorn.
ō,	oi,	é or í,	Golo, golé (golí), book.
ō,	oi,	ōi,	Méndemo, Méndemói,
			Mendeman.
o,	oi,	oi,	Dogbo, dogboí, bush.
		(as in <i>boy</i>)	
ō,	ōi,	ī,	Fōlō, fōlí, sun.
ō,	ōi,	uf,	Nyapō, nyapuí, girl.
		(almost <i>wi</i>)	
ō,	ōi,	ōī,	Sasalō, sasalōī, a partridge
ū,	ūi,	ūī,	Ngalu, ngalūī, egg, moon.
u,	ui,	ī,	Kotu, kotí, stone.
ū,	ūi,	úi,	Tutu, tutuí, a swamp bird,
		(almost <i>wi</i>)	a messenger.

ix. WORDS MUCH ALIKE.

The following list includes a few nouns that in their definite form are much alike, as well as some other similar words.

ngarí,	thorn.
ngaré,	a coarse grass.
ngalé,	mat.
kulé, gulé,	cloth.
kolé, golé,	book.
golí,	scissors.
kolí,	iron.
kolé, golé,	cold, clean.
golé,	weeping.
gōlé,	buy a wife.
kolí,	search.
kolé, golé,	divide.
kolé,	barrel.
kolí,	leopard.

kulí,	small.
kōlī,	snail.
kōlī,	lizard.
gulí,	tree.
kené,	elderly person.
kení,	bamboo.
wulí,	tree.
wulí,	oil.
wulí,	small.
ndōpé,	deer.
ndōpuf,	child.
ndōndé,	pig.
ndōndoi,	millipede.
ndōndí,	silence.

Also :

lo,	be.
lo,	see.
lō,	send.
lō,	like (<i>verb</i>).
lō,	leave.
lō,	day.
loi,	day, rum.
lōi,	son.
loé,	country.
lōli,	call.
lōle?	how many?
ngera,	one.
ngera,	sweep.
nyi,	bite.
yi,	sleep.
la,	lay.
la,	name.

And many others.

CHAPTER II

SUBSTANTIVES

i. DEFINITE AND INDEFINITE FORMS.

THERE is no definite or indefinite article in Mende. Its place is taken by *i*, he, which is added to the indefinite form of the word. The pronunciation of the resulting combination of vowels has already been explained, see Chapter I, viii.

The indefinite form is used—

(i) When an indefinite meaning is clearly indicated, as *kia gombu na*, like fire.

(ii) In negative sentences, as *numu gb̄i na*, nobody is there ; *Ḡi numu lot*, I saw nobody.

(iii) When followed by an adjective. The adjective then takes the definite form. *Hindō wōvei*, the old man.

(iv) When followed by a numeral adjective, as *tamo yira*, one man, or a certain man ; *numu lolu*, or *nu lolu*, five persons.

(v) Vocative case, as *Ngewo* ! God !

The definite form is used—

(i) When in English the article *the* is used, as *ngeyei lo mi* ? where is the rope ?

(ii) When the word is used independently as in answer to a question, as *Gbo bi longola* ? *Mbogbé*. What do you want ? The cutlass.

(iii) After a possessive pronoun, as *nya kulé*, my cloth.

(iv) When followed by a demonstrative pronoun, as *dak-palōi ji*, this young man.

(v) Vocative case, as *ndakpei* ! young man ! It will be seen that for the vocative case both indefinite and definite forms are used.

There are a few words which are not invariably put into the definite form, the reason for using the indefinite form being probably euphony. *Kaṇa*, box, is usually heard only in the one form ; and substantives having *hū* as an affix may

remain unchanged, or the *i* indicating the definite may be added to the first component word, or be put at the end, as *gohū*, *goihū*, *gohui*, belly. Sometimes it is immaterial whether the indefinite or the definite form be used, as *hei ndia*, or *hei ndiei*, sit in the middle. Occasionally the indefinite is used when the definite is clearly indicated, or *vice versa*. The reason may be euphony or carelessness.

ii. GENDER.

There is no gender to nouns, adjectives, or any other part of speech.

For human beings different words are used to express the sex, as—

hindōi (*def.*), man.

nyahei (*def.*), woman.

For further examples see Vocabulary of Relationships, etc., Part III, vii.

To the names of animals the words *hina*, *hinei*, male ; *ha*, *hei*, female, are added, as—

nika hinei (*def.*), bull.

te hinei (*def.*), cock.

nika hei (*def.*), cow.

te hei (*def.*), hen.

nika ha wāi (*def.*), the big cow.

iii. NUMBER.

The indefinite plural is formed by adding *nga*, *a* or *ni* to the indefinite form singular.

The definite plural is formed by adding *sia* to the definite form singular, and also more rarely by adding *sia* to the indefinite form plural, *nga*, the *a* being modified under the rules for using the definite.

Examples.

Singular.		Plural.		English
Indefinite.	Definite.	Indefinite.	Definite.	
Maha	mahei	mahaa	maheisia	king.
		or		
		mahā		
		mahanga	mahangéisia	
		or		
		mānga		

Singular.		Plural.		English.
Indefinite.	Definite.	Indefinita.	Definite.	
Nyaha	nyaheí	nyahaa nyahanga <i>or</i> nyānga	nyaheísia nyahangeísia	woman.
Nwoni	nwoní	nwonla nwoninga	nwonísia nwoningeísia	bird.
Pupu	pupuí	pupua pupunga	pupuísia pupungeísia	ant.
Irregular.				
Mendemo	Mendemoí	Mendébela (b'ra) Mendinga	Mendebeleísia	Mende- man.
Ngengemo	ngengemoí	ngengeb'ra (this form is often used for the definite)	ngengebeleísia	labourer.
Numu <i>or</i> nu	numúi	nunga	nungeísia	person.
Higbemo	higbemoí	higbebera higbenga	higbebeleísia higbengeísia	sick man.
	ihigbengói		ihigbe'goisia	the sick one.
Hindo	hindõi	hinga	hingeísia	man.

The termination *ni* added to the indefinite singular seems to be employed to give a collective sense. Some Mendes do not appear to know it.

iv. CASE.

There are no case inflections. The nominative, vocative and accusative cases are the simple word with no adjunct. The dative and ablative are rendered by the aid of prepositions, the various uses of which are given in their proper place. After verbs of motion, though, the name of the place is stated without a preposition, as *i ya Bonth*, he has gone to Bonthe.

The genitive case is expressed by placing the possessing noun first, both being in the definite form, as *mahet pelei*, the

Ge or *gi*, a rare suffix to form abstract nouns.

mamage, foolishness ;	from mamu, foolish.
nyandegi, beauty ;	from nyande, fine.

Added to numerals, and with the prefix *i*, it forms a series of ordinal words, as

isawagei, the third ;	from sawa, three.
ikelemagei, the last ;	from kelema, end.

This must not be confused with *ga*, definite *gei*, meaning husk, etc.; as

<i>nwoni gei</i> , oyster-shell.	<i>kali gei</i> , empty snake-skin.
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Hũ, literally *inside*, is used to emphasize words, chiefly those of one syllable, as *ta*, *tahũ*, town (but *tei hũ*, in the town); *nja* or *nje*, *njuhũ*, water (but *njei hũ*, in the water). The indefinite form only is used.

La is added to the simple form of the verb to form a verbal noun. It becomes *lei* in the definite form. See under Verbs.

Ma is added to the simple form of the verb to indicate place, as

<i>nji</i> , sleep ;	<i>njima</i> , <i>njimeí</i> , sleeping-place.
<i>la</i> , lie down ;	<i>lama</i> , <i>lameí</i> , lying down or sleeping-place.
<i>kele</i> , end ;	<i>kelema</i> , <i>kelemeí</i> , end.

Mo is added to adjectives or verbs to indicate agent, as

<i>ngenge</i> , work ;	<i>ngengemo</i> , <i>ngengemoi</i> , worker.
<i>kowu yale</i> , split wood ;	<i>kowuyalemoi</i> , wood-cutter.
<i>Mende</i> , Mende ;	<i>Mendemoi</i> , Mendeman.
<i>Pu</i> , European ;	<i>Pūmoi</i> , European.

Nyo denotes companion. Its uses are few.

<i>hei</i> , sit ;	<i>heinyo</i> , <i>heinyoi</i> , neighbour.
<i>ko</i> , war ;	<i>konyo</i> , <i>konyoi</i> , enemy.
<i>jia</i> , journey ;	<i>jianyo</i> , <i>jianyoi</i> , travelling companion.

Sandi, an institution for women; *Sandi nyo*, *Sandi nyoi*, companion in the Sandi bush.

Ya denotes quality, condition. It forms abstract nouns.

<i>Ngōva</i> , old ;	<i>ngōvaya</i> , <i>ngōvayei</i> , old age.
<i>m̄ba</i> , friend ;	<i>m̄baya</i> , <i>m̄bayei</i> , friendship.

CHAPTER III

ADJECTIVES

i. INFLECTION.

ADJECTIVES are inflected like nouns. They follow the same rules as to hard and soft consonants, and they have their indefinite and definite forms, singular and plural.

Singular.		Plural.		
Indefinite.	Definite.	Indefinite.	Definite.	
Míni	miní	minia	minesia	} <i>heavy.</i>
		mininga		
Miningo	miningoi	miningoa	miningoisia	} <i>good.</i>
Yekpe	yekpeí	yekpea	yekpeisia	
Yekpengo	yekpengoi	yekpengoa	yekpengoisia	

ii. SYNTAX.

The adjective follows the noun it qualifies. The rule of qualification is as follows :—

The noun remains (i) in the indefinite form,
(ii) in the singular number.

The adjective may be either in the indefinite or definite form, singular or plural, according to the meaning required.

Examples.

Haka (<i>indef.</i>), hakeí (<i>def.</i>).	Load.
Haka mini.	A heavy load.
Haka miní.	The heavy load.
Haka mininga.	Heavy loads (<i>indef.</i>).
Haka minísia.	The heavy loads (<i>def.</i>).
Nya haka mini.	My heavy load.
(My load is nya hakei).	

If a demonstrative pronoun be added the rule is as follows:—

The noun is (i) in the indefinite form,
(ii) in the singular number,

the adjective is (i) in the definite form,
(ii) in the singular number,

and the demonstrative pronoun is in the singular or plural as necessary.

Examples.

Haka miní ji.	This heavy load.
Haka miní nasia.	Those heavy loads.
Hindo wovei ji.	This old man.

Exceptions.

There are a few exceptions to the rule.

(i) The first concerns a few plural nouns which may be considered as collective nouns, as *nunga*, persons; *ndenga*, children; *nunga gbi*, all persons.

(ii) The word *yakpe*, meaning *the same* or *only*, seems to follow the noun either in indefinite or definite form—

Ngi lōi yakpei.	Her only child.
Fōli yakpei na ma.	On that same day.
I njia yakpei lē.	He spoke the same word.

(iii) A further exception is when an adjective joins with *mo*, the suffix meaning *person*, to form a compound noun. The adjective is then treated as if it were a qualifying noun, and comes first, as—

Kpatemo (*indef.*), kpatemoi (*def.*), rich man.
Yekpemo (*indef.*), yekpemoi (*def.*), good man, but *nū*
yekpei, the good man, or the good person.

The difference is, that *yekpemoi* is a complete noun in itself, independent of any question of qualification, whereas *nū yekpei* states the fact, which is the purpose of an adjective, that the man is good.

Further examples.

Haka gbī hindei na.	No load is in that place.
Hakei gbī.	Every load.
Haka yira.	One load.
Haka fere.	Two loads.
Haka fere jisĩa.	These two loads.
Nya yakpei.	I alone.
Ngi yakpei.	He alone.
Ngi lōi yakpei.	Her only child.
I njia yakpei le.	He said the same word.
Numu gbī.	Nobody.
Numui gbī.	Everybody.
Nunga gbī.	All persons.
Hani gbī.	Everything.
Numu tenga.	Somebody.
Hindei gbī.	Every place, wherever.
Ji nyandengo le genge gbī	This is useful for every kind
va.	of work.
Bi wa na gbī.	Bring all of them.

iii. ADJECTIVES ENDING IN *ngo*.

There is a class of adjective formed from other adjectives by the suffix *ngo*, as *nyande*, fine ; *nyandengo*.

The *ngo* form is generally used in the predicative sense, and *le* (to be) may be added or not.

Adjectives in *ngo* are also formed from verbs. When the verb stem has this termination a past participial sense is created, and the word so formed can be treated as an adjective.

Examples.

Kula nyande.	A fine cloth.
Kura nyandei.	The fine cloth.
Kurē nyandengo, or }	The cloth is fine.
Kulé nyandengo le. }	
Numu hīgengo.	A sick man.
Numui na hīgengo le.	That man is sick.
Ti sawango (ti jāngó).	They are three.

This adjectival form is inflected for definite and plural.

iv. COMPARISON.

There are no inflections to indicate comparison, but as in many, if not most, African languages, an indirect method has to be made use of.

Comparative.

(i) *Tēwē, dēwē, tēwē, dē*, meaning to cut, pass, etc.

Nya halei ɪ lēwē na ma. My medicine is better than that.

Hani ji i dēni jima. This thing is better or bigger than this one; or, has some better quality whatever it may be.

(ii) *Ma.* = to or on, with a word representing size, etc.

Numui na wōvango bima. That person is older than you, i.e. is old to you.

Numui na ndōpō bima. That person is younger than you, i.e. is a boy to you.

Ndamba ngi gbayango hūa- The crocodile is stronger than
nga gbōto ma. all animals.

(iii) A simple adjective, with the *ngo* termination, frequently expresses a comparative when used absolutely.

Bi yepe gbōtongo. You talk too much (lit. plenty).

Mahūghango (pronounced Too far.
mahūngwango).

(iv) The phrase *I fisa*, it is better.

I fisa bi ji wili. It is better you do this.

Superlative.

Tewe with 'all,' or other similar word added, forms the superlative.

Ngilei ji wongo le, i dēwē This dog is the biggest.
ipekeisia ma.

The definite state of the adjective is often sufficiently emphatic to express a superlative.

Nya longo a ikulongoi. }
 Nya longo a ikulŋi. } I want the smallest one.

V. NUMERAL ADJECTIVES.

(i) Cardinal Numerals.

- 1 yēla *or* yira (ngera). 'Ita' is used only in counting.
- 2 fele.
- 3 sawa.
- 4 nani.
- 5 lolu.
- 6 wŋita.
- 7 wŋfela.
- 8 wayakpa.
- 9 tau.
- 10 pu.
- 11 pu mahū yira.
- 12 pu mahū fere.
- 18 pu mahū wayakpa.
- 19 pu mahū tau.
- 20 nu (*or* numu) yira gboyongo.
- 21 nu yira gboyongo mahū yira.
- 29 nu yira gboyongo mahū tau.
- 30 nu yira gboyongo mahū pu.
- 31 nu yira gboyongo mahū pu mahū yira.
- 40 nu fere gboyongo.
- 70 nu sawa gboyongo mahū pu.
- 100 nu lolu gboyongo, *or* usually hondo, a corruption of the English.
- 200 hondo fele.

A hundred is the Mende's limit. Anything beyond that is 'many'; and for all practical purposes this is sufficient, seeing that there are no accounts to keep, nor matters requiring mathematics, and that precision in West Africa is unimportant from the native point of view.

The cardinal numerals come after the noun, which retains the indefinite form either singular or plural.

Examples.

I ndöi le fere.	She bore two children.
Nwoni sawa.	Three birds.
Wa gboma yira.	Bring one more.
I hūei wā pu a ngendé na.	He killed ten beasts on that morning.
Yira be i na.	There is not even one there.
Jia sawa bi dō.	Walk three paces and stop.

(ii) Ordinal Numerals.

The prefix *i* and suffix *ge* are added to the cardinal to form the ordinal numerals.

First, *ihalagei*. This is an exception.

Second, *ifelegei*.

Third, *isawagei*.

And so on. Any great extension of these forms does not seem to be in practical use. The cardinals are fallen back on.

Yese also means *first* adverbially. See under Adverbs.

Some other words seem to acquire an ordinal use, as—
ikpakolagei and *ikelemagei*, the last ; *ikākāmagei* the side part.

Examples.

Pēlē ihalagei.	The first house.
Bia yese wa.	You come first.
Ta yese wa.	He comes first.
Ji yese wani bima.	This one came before you.
Pēlē ikpakolagei.	The last house.
Pēlē ikelemagei.	Ditto.

(iii) Distributive Numerals.

The distributive numerals are formed by reduplication of the cardinal numerals, as—

Bi ti la ngera, ngera.	Lay them one by one.
I ti dewe a fefele (or felefele).	He sent them two by two.

(iv) Multiplicative Numerals.

Hũ yela, once.

Hũ fele, twice.

Hũ pa, ten times.

Hũ gbotongo, plenty of times.

The *hũ* is often omitted, as—

Massa ye i bi lahinga yira.

Master says he has
already warned you,
or warned you once.

(Hani) pu pu na sawa.

Three times ten.

(Hani) nani nani (or na
nani) na sawa lōle mia?How many are three
times four?

(Hani, thing, may be used or not used.)

Bi ya na yira?

Have you ever been
there?*Ma* is substituted for *hũ*, as—

Ngi pe hĩ ma pu.

I have done it ten
times.

(v) Predicative Form.

Ti jāngo.

They are three.

Ti sawango.

Ditto.

Ti felengo.

They are two.

Bi yāngo i le

You are not the only
one.

(yāngo = yelango).

CHAPTER IV

PRONOUNS

i. PERSONAL PRONOUNS.

THE personal pronouns are the following—

<i>a.</i>	<i>b.</i>	<i>c.</i>	<i>d.</i>	<i>e.</i>	<i>f.</i>	<i>g.</i>	<i>h.</i>	<i>i.</i>	<i>j.</i>
ngi	—	nga	—	ngia	ngi	nya	nya	ngē	(a)ngē
bi	bi	ba	{ bia biē	bia	bia	bia	bi	bē	(a)biē
i	—	a	ta	ta	ta	ta	ngi	ē	(a)ngiē
mu	—	ma	{ ma muēni	mua	mua	mua	mu	mē	(a)muē
wu	a	wa	{ wa wuēni	wua	wua	wua	wu	wē	(a)wuē
ti	—	ta	{ ta, tia tieni	tia	tia	tia	ti	tē	(a)tiē

Ngī and *nga* (first person) are sometimes softened to *gī* and *ga*.

Explanation.

a. The simple form as used with the aorist and past tenses. With the vowel lengthened the negative is implied.

b. The form used with the imperative mood.

c. The form used with the present and the future tenses. With the vowel lengthened the negative is implied.

d. The form used in combining persons. Its use is further explained below.

e. A lengthened or emphatic form. It is made more emphatic by a repetition of the simple personal pronoun, as, *ngia, ngi, bia, bi*, etc.

f. This form followed by *be* makes a compound personal pronoun, as *ngi be*, even I.

g. The form used with the continuous mood, as, *nya lo wama*, I am coming. It is also used when the pronoun is repeated for emphasis. It is then sometimes followed by *lo*, to be. *Mua lo mu . . .* we it is, we . . .

h. The objective form. It stands before the verb it is governed by.

Also the possessive form. It precedes the noun, which is in the definite form. It is used to form the compound personal pronouns, *nya vuli*, myself; *nya nda* and *nya wo*, my own, or mine.

It is, further, the form used in conjugating verbs when they take the *ngo* termination. See Chapter VI, iii. Tenses.

i. The negative conditional form.

j. An independent form of the personal pronoun. It has a special use, as—

Méndemo (lo) abië?

Are you a Mende?

Méndemo angë.

I am a Mende.

Gender.—There is no gender to any of the personal pronouns. This is only ascertained by the context.

Syntactical observations.

(i) A personal pronoun is required between a noun and a verb.

(ii) The only form of pronoun the use of which requires special illustration is that under *d*. In English two personal pronouns can be joined by the simple copulative *and*, and the following verb stands in the plural. In Mende the construction is different. The first pronoun, of whatever person, is put in the plural, and the second pronoun immediately follows it, the verb being in the plural and preceded by its proper pronoun. Hence *I and you* becomes *we you*, *we*; *he and she* becomes *they he*, *they*.

The lengthening of the vowel is possibly caused by the preposition 'a,' with, being merged into the pronoun.

The combination is as follows—

Mā bia, or ma bië.

I and you (*sing.*).

Mā ta.

I and he.

Mā wueni.	I and you (<i>pl.</i>).
Mā tieni.	I and they.
Wā ta.	You and he.
Wā tieni.	You and they.
Tā ta.	He and she.
Tā tieni.	He and they.

Examples.

Wā ta a li.	You and she shall go.
Wā ta lo wa li.	Ditto.
Wā ta mia wa li.	Ditto.
Ke tā ta ti ya.	And he and she went.
Ye mia wā ta wu lima?	Who are you going with?
A mu kei.	With our master.
Wā teni a li mia.	You and they go yonder.
Tā tieni ti li.	He and they have gone.
Mu gbi a hei.	Let us all sit down.
Mā tieni mu li.	I and they go.
Mā ta (mia) ma li.	I and he will go.
Hindei gbi bi li na mā bia ma li.	Wherever you go we both go.
Ti ye lo na tā tieni a fōli na.	They were both there, he and they on that day.

(iii) A similar construction occurs when a noun is combined with a pronoun, as—

Bia wa Wuseni (lo) a li mia.	You and Wuseni go there.
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(iv) Another idiom of the language is seen in the following examples, the plural appearing where the singular is used in English.

Mua nya lōi mu longa.	I see my child at last (what a mother says after her child's long absence).
Gi ya mu yē.	I go to my own country.
Mu nya lenga gbele mu goi ve.	I will fill all my children's and my own belly.
Ye, mu hei na mbē.	He said, Stay here with us.
I ya ti yē.	He went to his country.

(v) *Same, or self*, is rendered by *yakpe*.

Nya yakpei.	I myself, or I alone.
Bi yakpei ma.	You yourself.
Bi yakpei bima.	Ditto.
Ngɪ yakpei, or ta yakpei.	He himself.
Ti gbi ti yakpei.	They are all the same.

The Mende does not say *it is the same*, but *they are the same*.

(vi) There is a negative use of the pronoun in *j* as follows—

Mabia muē yā hei hinda	You and I will not sit down
yira.	in one place.
Bē, muē sese.	You said, Let us not slice it.

ii. DEMONSTRATIVE PRONOUNS.

There are two demonstrative pronouns.

<i>Ji</i> , this.	Plural, <i>jisia</i> , <i>jia</i> .
<i>Na</i> , that.	Plural, <i>nasia</i> , <i>naa</i> , or <i>nā</i> .

Na is sometimes best translated *the*. The demonstrative pronoun follows the noun, which stands in the definite form singular. If it follow noun and adjective, the noun is in the indefinite form singular and the adjective in the definite form singular. The demonstrative pronoun alone takes the plural form, with one or two exceptions. Both *ji* and *na* can be used substantively, taking also the forms *ijí*, *iná*, *inai*.

Examples.

Kulé ji i nyandeni.	This cloth is not good.
Bindi hiñdei na.	Is Bindi there. (lit. That place.)
Naa ti gula?	Have they fallen?
Naa ti na.	Those there.
Bi ji lõnga.	You left this.
Ngɪ loni á ná.	I do not like that.
Kea ji na.	Like this.
Kea na na.	Like that.
Li bi wā na mia.	Go bring that (thing) over there.
Ta yā ji ; ta lo a ji.	It is not this ; it is this.
Ji ta yā na.	It is not that.
Ga na hūgo lo.	I will attempt it.

Ijĩ mia.	It is this one.
Ji nyandengo le genge gbi	This is useful for everything.
va.	
Ji nyandengo bọ va?	Is this of any use?
Ye, mba wai na.	He says that man is the senior.
Na gbĩ bi waila.	Bring either.
Bi wa na gbi.	Bring all of those.

NOTE.—*Na*, that, must not be confused with *nā*, now, or *na*, there.

iii. RELATIVE PRONOUN.

Na, that, plural *nasia* or *nā*, is the only one. It is, however, rather the demonstrative pronoun than a true relative pronoun.

Numui na a wa nya ye. The person who comes to me.

A sentence in which a relative would occur in English is usually broken up into two simple co-ordinate sentences.

iv. INTERROGATIVE PRONOUNS.

Ye, who. *Gbe*, what.

Ye, who, whose. Plural, *yea*, *yeni*.

It is followed in all forms by *lo*, *is*, *are*. *Ye lo* is frequently shortened to *yo*.

Ye also means how. For this meaning see Chapter VII, v.

Examples.

Ye lo a bie? Yo a bie?	Who are you?
Ye mia bie?	Ditto.
Bia bi ye? (unusual).	Ditto.
Ye lo na?	Who is there?
Ye ndē bima? or Yo ndē bima?	Who told you?
Ye lo indē bima?	Ditto.
Ye lo bi mbai le?	Who is your friend?
Yeni lo ta wa be?	Who come here?
Yea lo ta wa be?	Ditto.
A ye bijei lo wu ji weni?	With whose name did you do this?
Ye gurá lo?	Whose cloth is it?
Yo ngi wō a kulé ji?	Ditto.
Ye mia?	Who is it?
Ye lo miando?	Who is over there?
Bi bi yo va?	For whom are you here?

Also—

Ngi gbiayéí lo a ye?

What is he (it) like?

Ngi bijéí lo a ye?

What is his name?

Gbe, what; *igbe*, which; plural, *igbea*, *igbeni*, *igbo*, *gbo*.

Gbe lo = *Gbo*.

Gbo ba pe na?

What are you doing there?

Gbe hani lo a ji?

What thing is this?

Gbe lo a ji?

What is this?

Gbo i weni a hakei ji?

What has he done with that load?

Gbo bi longwola?

What do you want?

Gbo ba pema?

What are you doing?

Gbe yenge mia bá guma?

What kind of work can you do?

Gbǒ bima?

What is the matter with you?

Bo ba fembe?

What are you going to give me?

Gbe lo? *or* Gbe mia?

What is it?

Gbe le?

What is the matter?

Bě gbe? *or* Gbo ba nde?

What do you say?

Yě gbe?

What does he say?

Ma gbo we?

What shall we do?

Igbé? *or* i gbe le?

Which?

Kole igbe?

Which book?

Gbe hakeísia mia mia?

What are those loads there?

Gbe mia pa pena?

What are you going to do then?

Bi lei gbo benge bi keni
ange?

What name did you give (lit.
show) me yesterday?

Bo bi wa kama?

What do you come for?

Gbe kulá lo?

What cloth is this?

Gĩ ko gbo i wenga.

I do not know what has become
of him.

Gbo bi waila?

What have you brought?

Gĩ ko gbwe mia.

I do not know what it is.

Gĩ ko gbwe mia aji.

I do not know what this is.

Numui igbé? *or* igbé le?

Which person?

Other ways of rendering *what*.

Bi biyéí?

What is your name?

Bi Mende biyei?

What is your Mende name?

Bi le biyei?

What is your birth name?

Ngi bijéí lo a ye?

What is his name?

Ngi gbiayéí a gbo? *or*

What is its appearance?

Ngi gbiayéí lo a ye?

Ditto.

CHAPTER V

THE VERB TO BE

THERE are many forms of the verb *to be*, as—*lo*, *mia*, *le*, *ye*, *yele*, *ya*.

i. *Lo*.

The usages of the *lo* form of the verb *to be* may be classified as (i) Substantival, and (ii) Auxiliary.

Lo, substantival.

1. It is used impersonally.
2. It can follow a noun without an intermediate pronoun.
3. It can stand between a noun and an adverb.
4. It cannot be used as a copulative between two nouns.
5. It cannot be used as a copulative between a noun and adjective, but follows the adjective.
6. It does not appear in a negative sentence, being a distinction of the positive.
7. It usually follows words like *ye*? who? *gbe*? what? *migbe*? when? *mi*? where?

Examples.

Mia lo. (1)	It is yonder.
Ta lo na. (3)	It is there.
Nya yenge lo be. (3)	My work is here.
Ye lo abie? (7)	Who are you?
Ye lo na? (3 and 7)	Who is there?
Ye kulé lo? (2)	Whose cloth is it?

Njia wulo lo. (5)	It is a small affair.
Kpē lo nyama. (2)	I am busy.
Migbele lo bi wa be? (7)	When did you come here?
Migbe lo bi wa be? (7)	Ditto.
Ye lo i ndeni bima? (7)	Who told you?
Gbe lo?	What is it?
Powe lo.	It is a dove.
Bia wa Wuseni lo a li mia.	You and Wuseni go yonder.
Bia lo i lā.	You are left.
Gbe lo ma pe abiē?	What shall we do with you?
Nya lo ngi kali wani.	It was I who killed the snake.
Bia lo mi?	Where are you?
Bi mi lo?	Ditto.
Bi pui mi lo?	Where did you put it?
Nya lo.	It is I.
Nwoni lo?	Is it a bird?
Jo lo mi?	Where is Jo?
Pele nyamu lo.	The road is bad.
Nje gbotongo lo be.	There is much water here.
Bi bia bi bi lo?	Are you here for yourself?
Numu lo na?	Is anybody there?

Lo, auxiliary.

As an auxiliary *lo* is used to emphasize the positive form of some of the past and future tenses, as—

I wai lo.	He has come.
A wa lo.	He will come.
Ta lo mba mema.	He is eating rice.

Lo a.

When it is required to express existence irrespective of time the form *lo a* is used. It is used when an attribute is required to complete the sense.

Gbe hani lo a ji?	What thing is this?
Ye lo a biē?	Who are you?
Ta lo a ji?	Is this it?
Mendemo lo abiē?	Are you a Mende?
Bia bi Mendemo lo abiē?	Ditto.
Ngī bijei lo a Bindi.	His name is Bindi.
Gbe jongo lo a ji?	How much is this?
Kpele lo a ji.	It is all these.
Nyanda lo a ji (or nyandéi).	It is mine.

Conjugation of Lo.

Lo, as a substantival verb, is only conjugated in the present tense.

Nya lo.
Bi *and* bia lo.
Ngi, i, *and* ta lo.
Mu *and* mua lo.
Wu *and* wua lo.
Ti *and* tia lo.

Also—

Lo ange.
Lo abië.
Lo angïë.
Lo amuë.
Lo awuë.
Lo a tië.

(The negative of *lo ange* is *yā angē*. See under *Yā*.)

ii. *Mia*.

This is an impersonal form, positive only. It is not conjugated and is only used in the present tense. It must not be confused with *mia*, yonder. *Mia* and *lo* (substantival) are usually interchangeable.

Examples.

Kēmei mia?	Is that the end?
Tamo mia wo.	There was once a man.
Nya wo mia.	It is mine.
Ye mia bie?	Who are you?
Ta mia.	Therefore.
Tā mia?	Is he there?
Tonya mia.	It is true, <i>or</i> Is it true?
Gbe mia ba pe na?	What are you doing there?
Hā gbi mia? (Ha = hani).	Is it anything?
Nya mia.	It is I.
Gbe jongo mia?	How much is it?
Gome mia.	It is a crow.
Ye mia?	Who is it?
Ta mia yira.	That is one.
Soja mia nā angie.	He is a soldier now.

Nya mia Jo.	I am Jo.
Ngi yeto Jo mia.	I thought it was Jo.
Mā ta mia ma li.	I and he will go.
Gī ko gbwe mia.	I do not know what it is.
Gī ko gbwe mia aji.	I do not know what this is.
Ta mia a ji?	Is it this?
Nya bije mia a Jo.	My name is Jo.

iii. *Le*.

Le is a substantival verb representing a statement of fact without any attribute, unlike *lo a*, which requires an attribute. It is unconjugated. It is used with adjectives and verbs ending in *ngo*. It seems occasionally to be changed with *lo* for euphony.

One of its most important uses is to form the negative phrase *ī le*, it is not, which is used to transform what would otherwise be a positive statement into a negative one. This is dealt with later in Chapter VI, vi. on negative construction.

NOTE.—It must not be confused with *le*, yet.

Examples.

Nya le.	It is I.
Mua le.	It is we.
Bi wo le.	It is yours.
Gbo le i lōa?	What is left?
Komo wa a le.	He is a great warrior.
Kurungo le.	All right, or It is accepted.
Tonya le.	It is true.
Kpandingo le.	It is hot.
Bi wo ī le.	It is not yours.
Bia ī le ga bi dōli.	It is not you I call.
Tia ī le.	It is not they.
Tonya ī le.	It is not true.
Ngi lahīngo le.	He { ^{is} has been } warned.
Mi le? (rarely used).	Where is it?
Nya le Jo le.	I am Jo.
Hakeí gboma le?	Is it another guinea-fowl?

iv. *Ye*.

Ye is a past form of the verb *to be*. It does not stand at the end of a sentence as the last word, but requires a complement. It is the only form of the verb *to be* that is somewhat fully conjugated.

	Present.	Past.
<i>Sing.</i>	Ngi ye.	Ngi ye lo.
	Bi ye.	Bi ye lo.
	I ye.	I ye lo.
<i>Pl.</i>	Mu ye.	Mu ye lo.
	Wu ye.	Wu ye lo.
	Ti ye.	Ti ye lo.
	Future.	Future continuous.
<i>Sing.</i>	Nga ye lo.	Nga yema.
	Ba ye lo.	Ba yema.
	A ye lo.	A yema.
<i>Pl.</i>	Ma ye lo.	Ma yema.
	Wa ye lo.	Wa yema.
	Ta ye lo.	Ta yema.

For the negative of the above the vowel of the pronoun is lengthened, the Past and Future losing the *lo*.

The *lo* is occasionally transferred to the end of the sentence.

As an auxiliary it is used in the pluperfect tense, and in the continuous mood with the past tense.

Examples.

Ngi ye lo na.	I was there.
I ye na.	He was not there.
Ti ye nu woita gboyongo.	They were 120 persons.
Bi ndei a ye lo be sina.	Your brother will be here to-morrow.
Ke tōpōmamo yela lo i ye Damasku.	And there was a disciple at Damascus.
Kina le i ye na, bi wo i ye?	Whilst it was there, was it not thine own?
I ye gbengeme be.	He was not here yesterday.
I ye gbengi be lo.	He was here yesterday.

Bi ye mi gbí?	Where were you yesterday?
I ye gbí bi (be)?	Was he here yesterday?
I, i mbe gbí.	Yes, he was here yesterday.
Ti ye nu yira gboyongo.	They were twenty.

v. *Yele*.

Yele is a form that is chiefly used with adjectival and verbal forms in *ngo*. It is also a past form which can be used without an attribute.

Examples.

Ngi lahingo yele.	He was warned.
Ngi lahingo a yele.	He will be warned.
Ngi gbakisia tewengo yele.	His wings were cut.
Kia le i ye na, bi wo i yele?	Whilst it was there, was it not yours?

vi. *Ya*.

Ya is unconjugated. It is not of common use in its positive form. In its negative form, *i. e.* with the lengthened vowel *yā*, it stands as a negative to *lo* in its combination *lo a*.

NOTE.—There are words *ya* = go and *ya* = not.

Yā a-ngē.
Yā a-biē.
Yā a-ngiē.
Yā a-muē.
Yā a-wuē.
Yā a-tiē.

Examples.

Maha yā a biē.	You are not a chief.
Tonya yā na.	That is not true.
Powo yā na.	That is not a pigeon.
Kpele yā ji.	It is not all these.
Ta yāna.	It is not this.
Nu weka gbí yā na.	There is no one else there.

vii. *To be* omitted.

Where in English the verb *to be* is expressed, in Mende it is often left out.

Examples.

Ta be.	He is here.
Ī bendo.	He is not here.
Ī na.	He is not there.
Mēndemo abiē?	Are you a Mende?
Bia mi?	Where are you?
Hindé ji ĩ ya nyande.	This place is not good.
Njiei kulōngo.	The matter is a small one.
Pelef nyamungo.	The road is bad.
Pelef ĩ kpekpeni.	The road is not good.
Ta mindo?	Where is he?
Ta hindef na.	He is there.
Yambasu hindef na?	Is Yambasu there?
Ngau nani i Sandi hū.	She was four months in the Sandi bush.
Ti a be? Ti be.	Are they here? They are not here.
Yira be ĩ na.	There is not even one there.
Kalé ji ta nwonisia va.	This cartridge is for birds.
Ti nu gboyongo.	They were twenty.
Nya la a Jo.	My name is Jo.
Ngī lōi i nyālōi.	Her child was a girl.
Bondé nyapōi wēlē wōma.	The okra tree was behind the woman's house.
Ta ji?	Is it this?
Nu wa angie.	He is a big person.

Bi ye mi gbi?

I ye gbi bi?

I, i mbe gbi?

Ti ye nri

TER VI

THE VERB

i. DIVISION. VOICES.

SEPARATE forms do not exist for transitive, intransitive, active or passive. The exact meaning can only be judged by the context. For instance, *hei*, intransitive, means *to sit*; transitive, *to set*. *Pele*, *pe*, to do, means also *to become* or *to be done*. *Gula* means either *to fall down* or *to throw down*.

The passive may, however, be rendered by the use of *they* with an active verb; as, *he has been beaten* may be translated *they beat him*, *ti ngi ndeweí lo*.

A passive sense may also be obtained by the addition of the suffix *ngo* to transitive verbs, as *ngi dewengo yele*, he was beaten. This suffix makes a past participial meaning when added to transitive verbs, and verbs can also be formed from adjectives by means of the same. The conjugation is the same in both cases.

ii. MOODS.

With the exception of the continuous mood there is no inflection of the verb form for mood.

IMPERATIVE MOOD.

The imperative, strictly speaking, consists of only the second person singular and plural.

INDICATIVE AND SUBJUNCTIVE MOODS.

The indicative mood calls for no remarks. The subjunctive mood is the indicative in a subordinate position, preceded by a particle or having the particle understood.

CONTINUOUS MOOD.

The continuous mood is formed by adding *ma* to the verb-stem. It is conjugated throughout by the aid of auxiliaries. It presents the *-ing* termination in English, as *I am going*, *nya lo lima*.

iii. TENSES.

The pronoun is inflected as well as the verb, and with the aid of auxiliaries a great variety of tenses is produced.

The complete conjugation of the verb is as follows—

AORIST.

Positive.	Negative.
Ngi tewe, I cut.	Ngi tewe, I do or did not cut.
Bi tewe.	Bi tewe.
I tewe.	I tewe.
Mu tewe.	Mu tewe.
Wu tewe.	Wu tewe.
Ti tewe.	Ti tewe.

(Sometimes, but rarely, *lo* is added to the positive to render the form quite past time.)

PRESENT.

Nga tewe, I cut.	Ngā tewe, I do not cut.
Ba tewe.	Bā tewe.
A tewe.	Ā tewe.
Ma tewe.	Mā tewe.
Wa tewe.	Wā tewe.
Ta tewe.	Tā tewe.

PAST, I.

Ngi teweā, I cut.	None.
Bi teweā.	
I teweā.	
Mu teweā.	
Wu teweā.	
Ti teweā.	

Positive.	PAST, II. Negative.
Ngi teweni, I cut.	Ngi teweni, I did not cut.
Bi teweni.	Bi teweni.
I teweni.	I teweni.
Mu teweni.	Mū teweni.
Wu teweni.	Wū teweni.
Ti teweni.	Tī teweni.

Lo may be added to the positive to emphasize it.

	PAST, III.
Ngi dewenga, I have cut.	None.
Bi dewenga.	
I dewenga.	
Mu dewenga.	
Wu dewenga.	
Ti dewenga.	

	PERFECT.
Ngi tewei lo, I have cut.	Ngi tewei, I have not cut.
Bi tewei lo.	Bi tewei.
I tewei lo.	I tewei.
Mu tewei lo.	Mū tewei.
Wu tewei lo.	Wū tewei.
Ti tewei lo.	Tī tewei.

	PLUPERFECT.
Ngi ye { tewenga, I had cut. tewei lo. teweni.	Ngi ye teweni, I had not cut it.
Bi ye { tewenga. tewei lo. teweni.	Bi ye teweni.
I ye { tewenga. tewei lo. teweni.	I ye teweni.
Mu ye { tewenga. tewei lo. teweni.	Mū ye teweni.
Wu ye { tewenga. tewei lo. teweni.	Wū ye teweni.
Ti ye { tewenga. tewei lo. teweni.	Tī ye teweni.

Positive.	FUTURE.	Negative.
Nga dewé lo, I shall cut.	Ngā tewe, I shall not cut.	
Ba dewé lo.	Bā tewe.	
A dewé lo.	Ā tewe.	
Ma dewé lo.	Mā tewe.	
Wa dewé lo.	Wā tewe.	
Ta dewé lo.	Tā tewe.	

FUTURE AND CONDITIONAL NEGATIVE.

Ngē tewe, I shall not cut, <i>or</i> I may not cut.
Bē tewe.
Ē tewe.
Mē tewe.
Wē tewe.
Te tewe.

FUTURE PERFECT.

(Kina)ngi tewealo, (When) I shall have cut.	Ngī teweā, I shall not have cut.
Bi teweā lo.	Bī teweā.
I teweā lo.	Ī teweā.
Mu teweā lo.	Mū teweā.
Wu teweā lo.	Wū teweā.
Ti teweā lo.	Tī teweā.

The emphatic form of the above tenses consists in the repetition of the personal pronoun either with or without *lo*, as *nya ngā tewe*, or *nya lo ngā tewe*. For the form of personal pronoun used, see Chapter IV, i, g.

IMPERATIVE

Gbe ngi lewe, let me cut.	—
Tewe, cut.	Bā tewe, do not cut.
Gbe i tewe, let him cut.	A (or Ē) tewe, he must not cut.
Gbe mu tewe, <i>or</i> A mu tewe, let us cut.	—
A tewe, cut.	Wā tewe, do not cut.
Gbe ti tewe, let them cut.	Tā (or Tē) tewe, they must not cut.

CONTINUOUS MOOD

NOTE.—The accent is on the first syllable of 'tewema' throughout.

AORIST.

Positive.	Negative.
Ngī tewema (lo), I am, <i>or</i> was, cutting.	Ngī tewema, I am not, <i>or</i> I was not, cutting.
Bi tewema (lo).	Bī tewema.
I tewema (lo).	Ī tewema.
Mu tewema (lo).	Mū tewema.
Wu tewema (lo).	Wū tewema.
Ti tewema (lo).	Tī tewema.

PRESENT.

Nya lo tewema, I am cutting.	None.
Bia lo tewema.	
Ta (lo) tewema.	
Mua (lo) tewema.	
Wua (lo) tewema.	
Tia (lo) tewema.	

PAST.

Ngī ye tewema, I was cutting.	Ngī ye tewema, I was not cutting.
Bi ye tewema.	Bī ye tewema.
I ye tewema.	Ī ye tewema.
Mu ye tewema.	Mū ye tewema.
Wu ye tewema.	Wū ye tewema.
Ti ye tewema.	Tī ye tewema.

FUTURE, I.

Nga ye tewema, I shall be cutting.	Ngā ye tewema, I shall not be cutting.
Ba ye tewema.	Bā ye tewema.
A ye tewema.	Ā ye tewema.
Ma ye tewema.	Mā ye tewema.
Wa ye tewema.	Wā ye tewema.
Ta ye tewema.	Tā ye tewema.

FUTURE, II.

Positive.	Negative.
Nga tewema, I am about to cut.	Ngā or ngē tewema, I am not cutting, or shall not cut.
Ba tewema.	Bā or bē tewema.
A tewema.	? ē tewema.
Ma tewema.	? mē.
Wa tewema.	? wē.
Ta tewema.	? tē.

(The deficient persons I have not found.)

NOTE.—It is a matter of great difficulty to find a verb that can be accurately conjugated throughout. *Tewe* may of course become *dewe*, *lewe*, *te*, *de* or *le*, to suit the euphony of the sentence.

INFLECTION OF THE NGO FORM

PRESENT.

Nya lahingo le, I am warned.
 Bi lahingo le.
 Ngi lahingo le.
 Mu lahingo le.
 Wu lahingo le.
 Ti lahingo le.

PAST.

Nya lahingo yele.
 Bi lahingo yele.
 Ngi lahingo yele.
 Mu lahingo yele.
 Wu lahingo yele.
 Ti lahingo yele.

FUTURE.

Nya lahingo a yele.
 Bi lahingo a yele.
 Ngi lahingo a yele.
 Mu lahingo a yele.
 Wu lahingo a yele.
 Ti lahingo a yele.

The negative of the above may be rendered—

Ti nya lahini, They did not warn me, etc.

iv. EXAMPLES OF THE USES OF THE VARIOUS TENSES.

AORIST.

Largely used in narration and for subordinate sentences without a conjunction.

Ye, ti li ti ngi yenge wili.	He said they should go and work for him.
Ke ti yama ti yetahū.	And they return, <i>or</i> returned, to their home town.
Tamoi i ya wə i nyahei jo.	A man went once upon a time to get a wife.
A mu li mu yenge wē.	Let us go and work.
Bi ya li le?	Have you not gone yet?
Gi hūgo.	I do not understand.

PRESENT.

Ye, nga hūei ji fe bi ye.	He said, I give you this meat.
A ngi wili ngombui ya.	He throws him on the fire.

PAST, I.

Mu waa be bengeme.	We came here yesterday.
Ke ti ya ke ti hitia mbei ma dole tima.	And they went, and they reached the rice hungry.
Bi bumbúa botongo.	You took too much.
Gi menia, hiye.	I heard all right.

PAST, II.

This is the form mostly used in negative sentences.

Ye bi tōni?	You sent you?
Ngī gbeni.	I don't care.
Yo njei leni?	Who spoke?
I ya lini.	He has not gone.

PAST, III.

This form is often used to express a conditional sentence.

Sange mia gi ngi longa.	I have just seen him.
Gi kpoyōnga.	I am just finishing.
Ke i ngi mbāi lulinga.	And he called his friend.
Bi penga lo, ba ha lo fe.	If you do it, you will surely die.

PERFECT.

Ngi wai lo angie.	I have brought him.
Gbeva bi wai kaka?	Why did you not come quickly?
Gi toi, or gi ngi toi.	I have not seen it.
I kpande wuai.	He has not cleaned the gun.
Mu yamai! (<i>lo</i> is omitted).	We are back!
Gbo bi waila? (<i>Note verb form.</i>)	What have you brought?
Bi hiti lo na so?	Did you go all the way?
Foli i gbiai lo ke nwonisia ti wa.	If the sun came out the birds would come.
Ngi numu loi.	I saw nobody.
Ngi mboi lo.	I have hit it (<i>of shooting</i>).
I ngi hakei lailohu.	He has lost his load.
(<i>Note verb form.</i>)	

PLUPERFECT.

Kina ti ye welani.	When they had finished.
Iye pei lo kina bi ye na?	Had he done it when you were there?

FUTURE.

Ngẽ wo, ga bi bawo lo.	I said the other day, I will cure you.
Ngã yã na wiri gboma.	I shall not do that again.
De ngi ma a pele.	Tell him he must not do it.
Sina ma to (<i>lo</i> omitted).	To-morrow we shall see.
A ti do lo.	He will send them.

FUTURE PERFECT.

Kina bi ngi doa lo, bi ngi wa.	When you shall have found (lit. seen) him, bring him.
<i>Doi</i> (the perfect tense) can be used instead of <i>doa</i> .	

IMPERATIVE.

Wã li na.	Do not go there.
A wã mbomé.	Bring the hammock.
Wa mba.	Come to me.
Tã li.	They must not go, or shall not go.

CONTINUOUS MOOD

AORIST.

Ngi wiláma.	I am finishing.
Ye, mu lima lo.	He said we are going.
Ye, nya be, ye, ngi hama.	She said, I too, she said, I shall die.

PRESENT.

Ta lo nye gbema.	He is catching fish.
Ye ke mua wama.	And he said we are coming.
Train ta wama.	The train is coming.
Train lo wama.	Ditto.
Train i wa.	Ditto.
Mua jiama.	We are moving (<i>i.e.</i> in a boat or train).
Ta wama.	He is coming.

PAST.

Kina mu ye jiama.	Whilst we were travelling.
I ye kine guláma.	It was nearly falling.

FUTURE, I.

Bi kenye a ye wama a kpokovōi ji?	Will your uncle be coming this afternoon?
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FUTURE, II.

Bā hama.	You will not die.
Ngā tema.	{ I am not passing (<i>i.e.</i> I do not want you to make way for me).
Ngē dema.	
Ngā wama.	I am (just) coming.
Ē tōtōma.	He is not going to begin.

NGO TERMINATION

PRESENT.

Kurungo le.	It is accepted ; all right.
Ngi kpakisia tewengo yele	Its wings were cut.
Ngi gahū hango yele.	He was very tired.

v. A SPECIAL FORM OF CONJUGATION IS USED FOR *I say*, etc.

Ngē, I say, or said.

Bē, you say.

Yē, he says.

Mē, we say.

Wē, you say.

Tē, they say.

It is used alone, as—

Ngē, bi wa a londemi imumui. I said, Bring the small nails.

If it follows *ndē*, *say*, it is best rendered *saying*, as—

I ndea, ye, bā li na. He said saying, Do not go there.

Ye, ngē wō ga bi bawo lo. He said, I said before I will cure you.

Tē, mu mbei yilia gengebra we. They said, We cooked rice for the labourers.

vi. NEGATIVE CONSTRUCTION.

The expression of the negative is one of the greatest difficulties in the Mende language. The addition of a single word the equivalent of *not* to a positive statement, for the purpose of rendering it negative, does not occur.

The following methods are adopted.

(i) The one invariable indication of a negative is the enghthening of the vowel in the pronoun attached to the verb.

Ngī li, I go; Ngī li, I do not go.

(ii) The auxiliary *lo*, which is an indication of a positive statement, disappears when the sentence becomes negative.

Ngā li lo, I shall go; Ngā li, I shall not go.

(iii) The negation may be rendered more emphatic by the addition of *yā*, not (sometimes *lā*), between the pronoun and the verb.

Ngī toi lo, I have seen him; Ngī yā toi, I have not seen (him).

(iv) The phrase *ī le*, it is not, is sometimes added to the end of a positive sentence to render it negative.

Ji nyandengo ī le, this is not good.

(v) When the verb *to be* is negated, the lengthened pronoun stands alone before the complement.

Tĩ gbõtõngo, Tĩ gbõtõ, they are not many.

(vi) If the verb or adjective in the positive sentence has the *ngo* termination, the negative may be rendered by the addition of *ī le*, or by dropping the *ngo* and substituting *nĩ*, which is a past tense termination.

Mahẽungo ī le.	} They are not equal.
Tĩ mahẽuni.	
Ma-ĩ-hẽuni	

(vii) *Gbĩ*, none (positive *gbĩ*, all), following a noun in the indefinite form will also put a sentence into the negative.

Kayei lo ti ma.	They are to blame.
Kaye gbĩ ti ma.	They are not to blame.
Hã gbĩ na.	Nothing there.

(viii) For the second persons of the imperative mood the future tense is used.

(*Bĩ*) *lĩ*, go ; *Bã* *lĩ*, do not go.
A *lĩ*, go ; *Wã* *lĩ*, do not go (*pl.*).

(ix) *Yã* is the negative of *lo a*.

Mahei lo abie.	You are the chief.
Mahei yã abie.	You are not the chief.

Further Examples of Negative Sentences.

Hindei na ī kuhama.	That (<i>or</i> the) place is not far.
Ĩ nyandẽ.	It is not good.
Nu gbõtõ ī wai.	Not many persons came.
Nunga gbõtõ tĩ wai.	Ditto.
Nunga gbõtõa tĩ wai.	Ditto.
Nunga tĩ gbõtõni tĩ wani.	Not many people came.
Nga li lo, ngẽ lembi.	I will go, I will not delay.
Gĩ yã li na.	I have not been there.

Bì yā li lē?
 Ngē la pe gboma.
 Ngī lila, miningo le.
 Ngī ya toi.
 Ngī la hindei ji we.
 Ī yā wele.
 Ye, mū yā wime.
 Ī yā gbōyōai.
 Ī yā magbōyōai.
 Tī yā lini le.
 Ī lini.
 Ī gūni a ngī bawola.
 Ī gbōtōni.
 Tī ngī goni.
 Ngī lōni a hale.
 Pele Ī nyandeni.
 Hindei na ma-ī-guhani.
 Wē pe.

 Nya laguli guhango Ī le.
 Gbayango Ī le.
 Bia Ī le.
 Bia Ī le ga bi dōli.
 Tonya Ī le.
 Bi wo Ī le.
 Numu gbī na.
 Bā nde numu gbī ma.
 Nya gbwe gbī na.
 Nya lima gbī njei hū.
 Ye, numu gbī e soro.

 Navo gbī mu yeya.
 Ī navōi ngeya.
 Ke Ī nu gbī loni.
 Bi nemāhū gbī na.
 Ye, bi nduwinga lo, mbe gbī
 na bi me.

 Bā lua.
 Wā li na.
 Ba li lo? Bē li?

Have you not gone yet?
 I will not do it again.
 I cannot take it, it is heavy.
 I have not seen it.
 I did not do this thing.
 He did not do it.
 He says we must not run.
 It is not finished.
 He has not finished.
 They have not gone yet.
 He did not go.
 He could not cure him.
 Not much.
 They did not know him.
 I do not want medicine.
 The road is not good.
 The place is not far.
 You must not do it. Cannot
 you do it?
 My beak is not long.
 There was no strength in him.
 It is not you.
 I do not call you.
 It is not true.
 It is not yours.
 There is nobody there.
 Do not tell anybody.
 I have no business there.
 I have no heart in the matter.
 She said, Nobody shall marry
 her.
 We have no money.
 He has not the money.
 And he saw nobody.
 You have no sense.
 He said, If you clear the
 ground you will have no
 rice from it to eat.
 Do not be afraid.
 Do not go there.
 Will you go, or not?

Tonya yā na.
Nu gbōtō ī na.

Yira be ī na.
Ī ya gbōtō na.
Mabia muē yā hei hinda yira.

Bē, muē sese.
Ye, mu yā li.
Ī pēlēbu mbe.
Gbeva bī bere wuai?

Bā li hūghango (ngwango).
Gī ko.
Ī bēdo.
Ngē wa.
Ha kpande gbī nya yeya.
Ma-ī-guhani.
Ta yā na.
Kowe yāna.
Li bi njei gbandi bā yā bi
gowé gama wua.
Dē ngi ma ā na wiri.

That is not true.
There are not many persons
there.
There is not even one there.
Not much there.
You and I will not sit down
in one place.
You said, Let us not slice it.
He says, We must not go.
He is not in the house here.
Why have you not washed
your trousers?
Do not go far.
I do not know.
He is not here.
I shall not come.
To-day I have no gun.
It is not far.
It is not this.
It is not an eagle.
Boil the water before you
wash (the wound on) your
leg.
Tell him not to do that.

CHAPTER VII

ADVERBS

THERE are adverbs of place, time, manner, and of affirmation and negation; also many adverbial phrases of the same nature.

I. ADVERBS OF PLACE.

The number of words used solely as adverbs of place is very small. They are supplemented by other parts of speech used as such. There are, further, many words which can be used either as adverbs or prepositions.

(1) The following are pure adverbs of place—

Bē, here.	Miando, yonder.
Bē-ndo, here.	Mi ? where ?
Mbē, here.	Mindo ? where ?
Na, there.	A or O ? where ?
Mia, yonder.	Polon, far.

(2) The following are used also as prepositions—

Mbu, beneath.	Lugo, Luwo, <i>or</i> Tuwo, <i>or</i> tugo,
Bu, beneath.	in front.
Ma, on, above.	Gulo, in front.
Mahū, on the top, above.	Pōma, behind.
Hū, inside.	Wōma, behind.
Kpela, near.	Ndia, middle.
Gbea, near.	Gama, towards.
Gbeanga, near.	Nga, on top.

(3) The following adverbial expressions occur—

Kūha (<i>adj.</i>), far (in various inflections).	Ngitiya, outside.
Hindé ji, here.	Ngeléya, aloft.
Hindé na, there.	Kaka, side.
Domeí, on the ground.	Kakeí ji, this side.
	Kakeí na, that side.

Examples of the uses of the foregoing.

Bē, here (not to be confused with *be*, even, also). *Bē-ndo* is a strengthened form.

Wa be.	Come here.
Nya yenge lo be.	My work is here.
Ta be.	He is here.
Ī be-ndo, or Ī be.	He is not here.
Massa ye wu yama be.	Master says come back here.

Mbē, here, to me, with me, etc.

Mu yama mbe?	Shall we return to where we came from?
Ngi yama mbe-oh!	I am going back home!
Wa mbe.	Come to me.
Mbe ka.	This side.
Lōle mia mbe?	How many are there here?
I ye gbí bi (be)? Ī, i mbe gbí.	Was he here yesterday? Yes, he was here yesterday.
Nū ji mbe i ndea bima.	This person here told you.
Gbeva bī luma mbe?	Why don't you answer me?

Na, there (not to be confused with *nā*, now).

Ta na.	He is there.
Mi lo bi li na gbengeme?	Where did you go yesterday?
Ī na.	He is not there.
Ngi ya ngi na gbwē.	I am going to look there.
Mi lo gbí Yamba i yenge na?	Where did Yamba work yesterday?
Mu yá na.	We went there.

Mia, yonder. *Miando* is a strengthened form.

Mu yama miando.	We return yonder.
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Mi, where; also *mindó*, *mi lo*, *lo mi*.

Jo lo mi?	Where is Jo?
Bi pe lo mi?	Where is your house?
Bi ye lo a mi?	Where is your home or country?
Bi were lo mindo?	Where is your house?
Wu ndewe ta mindo?	Where is your brother?
Bia mi?	Where are you?
Bi mi lo?	Ditto.
Bia lo mi?	Ditto.
Ta mindo?	Where is he?
Ta lo mi?	Ditto.
Ta mi lo?	Ditto.
Bi mbai lo mi?	Where is your friend?
Bi hiya mi?	Where have you come from?
Bi hi mi lo?	Ditto.
Bi pui mi lo?	Where did you put it?
Bi nda mi lo?	Ditto.
Bi li mi lo lo fele ji hũ gĩ bi loni?	Where have you been these last two days that I have not seen you?
Bi mi lo ge?	Where have you been?
Kole ji hĩ mi lo?	Where is this letter from?
Ma li mi lo?	Where shall we go?
Mi lo ti ya na?	Where have they gone?
Mi yaka.	Which direction?
Bi ye mi? or Bi ye mi lo?	Where were you?
Mindo bi yi lo gbuë?	Where did you sleep last night?
Gĩ kq mi mia i ya na.	I do not know where he has gone.
Gĩ kq mi i ya na.	Ditto.
Gĩ kq mi lo i ya na.	Ditto.
Gĩ kq mi le i ya na.	Ditto.
Bi ya gbĩ mi lo?	Where did you go yesterday?
Mi lo gbĩ Yamba i yenge na?	Where did Yamba work yesterday?
<i>A</i> or <i>O</i> .	
A bi kei?	Where is your master?
O Jo?	Where is Jo?

Polon or *poron*, far.

I ya miando poron.	It has gone far away.
I ya poron.	Ditto.
Numui na gī toni ; i ya poron.	I did not see the man ; he has gone far.

Mbu or *bu*, underneath.

Li bu.	Go underneath.
Gbia mbu.	Come out from under.
Yo na mbu ?	Who is under there ?

Ma, on.

Gbelé ma.	Leave off, let go.
Hō ma.	Catch hold.
Hani gbī ma.	There is nothing on it.
Ngi pe hī ma pu.	I have done so ten times.

Mahū, on the top.

Nda mahū.	Lay it on the top.
Te mahū.	Raise it up.

Hū, inside.

Mbawé lo hū.	It is full of soap.
Kalé lo hū.	The cartridge is inside.
Ta lo hū kru.	There is a little inside.
Ngalui i la hū yia nani.	The moon is four days old.
I kpia hū.	She takes it out.

Kpela, *gbea*, *gbeanga*, near.

Bā pu gb'rá.	Do not put it near.
Bā dō kpela.	Do not stand too near.

Lugo, in front, *luwo*, *tuwo*, *tugo*.

I dewea lugo.	He passed in front.
Ti ya tuwo.	They have gone on in front.
Tia tuwo.	They are on ahead.

Gulo, in front.

Li gulo.	Go in front.
Ta gulo, Tia kulo (but <i>ngi</i> <i>gulo</i> = in front of him, see Prepositions).	He is ahead, they are ahead.
Lɔ kulo.	Stand in front.
Li kulo bi wime <i>ngi</i> to.	Run on and look for him.

Pōma, *wōma*, behind.

Ta pōma.	He is behind.
Na wōma.	Afterwards.

Ndia, *lia*, middle.

La ndia.	Lay it in the middle.
Pu ndia.	Put it in the middle.
Ngīrī ndia.	Tie it in the middle.
Gurī yiri ndia, or Gurī yiri ndia we.	Tie the stick in the middle.
Hei ndia, or Hei ndiei	Sit in the middle.
Wa ndia.	Come into the middle.

Gama, towards.

Wala gama.	Bring it to me, or forward.
Gbo bi wa kama.	What do you come for?

Nga, on top.

Pu nga.	Put it on top.
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Kuha, far. This is properly an adjective meaning *high*.

Ta kuhama.	It is far.
Mahūguhango (pronounced <i>Mah'ngwango</i>).	Ditto.
Ma ī guhani.	It is not far.
Ī guhani.	Ditto.
Ī kuhama.	Ditto.
Numui na gī toni i ya ku- hama.	I don't see that man, he has gone far.
Numui na gī toni i ya mahu- guhango poron.	Ditto.
Bia kuhama loma poron?	Can you see far (from where you are)?

Hindé ji, hindé na, here, there (slight variations in pronunciation).

Hindé ji.	This place.
Hindeí na.	That place.
Ta hingdeí na?	Is he there?
Vandi hindeí na?	Is Vandi there?
Í hindeí ji.	He is not here.

Ndomeí, on the ground. *Ndome* is a noun meaning *ground*.
 Pu ndomeí. Put it on the ground, or floor.

Ngitiya, outside, in the yard, etc.
 Pili ngitiya. Throw it outside.
 Jia lói i lēma ngitiya. A small child was passing in front.

Ngeleya, aloft.
 I le ngeleya. He climbs aloft.

Kaka, side; *kakeí ji, kakeí na*, this side, that side.
 Kaka wekei (or yekei) ma. The other side.
 Mi yaka? Which direction?
 Bē ka. This side.
 Li bi pu miaka (= mia yaka). Put it on the far side.
 Mi aka (= mi-yaka) i ya na? Which direction has he gone now?

ii. ADVERBS OF TIME.

(1) They are as follows—

Nā	Now.
Sange.	Just now.
Tētē.	Early.
Ha.	To-day; often simply now.
Sina.	To-morrow.
Gbenge, gbengeme, or gbí.	Yesterday.
Sina ndambai, or Sina ndambuai.	The day after to-morrow.
Gbenge ndamb(u)ai.	The day before yesterday.
Gbue, or kpindiji.	Last night.
Ge, gege, or howe.	Some time ago; a few days ago; recently.

W ₀ .	Formerly.
W ₀ gba, w ₀ kpo.	Ditto.
W ₀ polon.	Ditto.
Ke yakpe.	At once.
Peñ, or pei.	First.
Yese.	Ditto.
Pēpē.	Often.
Kunafō.	In future.
Kunaka.	Ditto.
Le.	Yet, still.
No Mende word.	Soon (for examples see under 4).
Ngōva, gba, etc. (also by subjunctive sentence).	Before.
Kina.	When (is also a conjunction).
Kina gba.	Since. (For examples of <i>kina</i> see under conjunctions).

(2) The following are nouns which are used as adverbial expressions of time in various combinations—

Kpēle, kpē, gbē (<i>migbe lo</i> = when).	Time.
Kpoko vōlō.	Evening.
Kpindi.	Night.
Ngenda.	Morning.
Ku, fōlō, lō.	Day.
Fō.	Year.
Ngalu, ngau.	Month.

There is no word for *week*. It is translated *seven days*.

Examples.

Nā, now.

A wa nā.	Come now (<i>pl.</i>).
Ye nā mu hei na.	He says now we are to sit down here.

Sange, just now.

Bi lima sange?	Are you going just now?
Sange mia gi ngi longa.	I saw him just now.
Sangi mia ti yá.	They have just gone

Tētē, early, coupled with *ngenda*.

Sina ngenda tētē mu li. We go to-morrow very early.

Ha, to-day, sometimes means simply *now*.

Mū lqvonī ha. We have not been unsuccessful
to-day.

A wa lo ha ? Will he come to-day ?

Sina, to-morrow.

Sina ndamb(u)ai. The day after to-morrow.
Sina mu li dogbo wāi hū. To-morrow we go 'bush,' or
up-country.

Sina ma to. To-morrow we shall see.
Sina ndambuai a wa lo. He will come the day after
to-morrow.

Gbengeme, *gbenge*, *gbī*, yesterday.

Bengeme ndamb(u)ai. The day before yesterday.
John Bull i li lo gbī ge- Did John Bull go to work yes-
ngema ? terday ?
I ye gbī be ? Was he here yesterday ?

Gbuē, last night; also *guē*.

Ti yi gbuē. They slept the night.
Mindo bi yi lo gbuē ? Where did you sleep last night ?
Bi ndq gboli lo gbuē ? Did you drink spirits last night ?
Bi na gbōyōa guē ? Did you finish that last night ?

Ge, recently, or *gege*.

Bi ya mi ge lq fele gē bi lo ? Where have you been recently ?
Bi ya ge mi lq fele gē bi lo ? Ditto.
Bi mi lo ge ? Where have you been lately ?
I ye lo be ge. He was here just now.

Howe, recently.

I ye lo be howe. He was here a short time since.

Wò, wògba, wòkpò wò poron, formerly.

Tamo yira mia wò,	There was once a man.
Ngi higbea wòkpò.	I have been sick a long time.
Ji wò bi wa bi hea be?	How long have you been sitting here?
Kea wògba mū wai be.	It is a long time since we came here.
Bia wò na welema?	Have you done that before?
Ji wò gi ndea, nge, ba dogboi luwi.	I told you before not to clear the bush.
Gì hani longa wò poron.	I saw the thing long ago.
Gì hani longa wò hūgu-hango.	Ditto.

Ke yakpe, at once.

Bi ji wiri keyakpe.	Do this at once.
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Peñ, pei, or pē first.

Ji wiri pē.	Do this first.
Mu hei peñ fōlī gbia.	We sit here until sunrise.
Mawulu peñ njei i wa.	Wait until the rain comes.

Yese, first.

Ta yese wa.	He comes first.
Bia yese wa.	You come first.
Ji yesé wē.	Do this first.
Ji yesé wili peñ.	Do this first.
Ji yesé wani bima.	This one came before you.

Pēpē, often.

Bi wama be pēpē.	Do you often come here?
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Kunafō, kunaka, in future.

Kunafō ba ji wiri.	In future you will do this.
Kunaká ba ji wiri.	Ditto.
Kunafō bā pe hē.	In future do not do so.

Le, yet.

Bi yā li le?	Have you not gone yet?
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(3) *Before, formerly, etc.*

Before is expressed in a variety of ways, as illustrated below.
See also *peñ, wə, yese*.

Bi numui na golo ngōva?	Did you know that person before?
Gĩ ngi golo ngōva.	I knew him before.
Gĩ ngi gə ngōva gbī.	I did not know him before.
I ngenda ve lo mu we ī yā li.	He said good-bye to us before he left.
Ji wili peñ bī yā li offici hū.	Do this before you go to the office.
Bi ji wī gba ngī yā li.	Do this before I go.
Ji lo ba pe bī yā li gengemi.	Do this before you go to work.
Bi wani pele ji ngōva?	Have you come this road before?
Bi na doilo ngova, or ngōva-ma?	Have seen that before?
Ji yese wani bima.	This one came before you.
Bi ya miando bi wa bi ji we.	Before you go there come and do so.
Ma li lo peñ ngelei ī yā wa.	We will go before daylight.
Ji wə ngi ndea, ngē, bā dogboi luwi.	I told you before not to clear the bush.
Bia wə na welema?	Have you done that before?
Bi ya na wə ngova?	Have you been there before?
Bi ya na yira?	Have you ever been there?

(4) *Miscellaneous expressions relating to time.*

Be gbele.	Just now.
Ku yeká ma.	Another day, another time.
Lə yeká ma.	Ditto.
Ngau ləle mia a wa?	In how many months will he come?
Bi lima yengema ngau woita va.	You are going to work for six months.
Fə ləle?	How many years?
Fə lə yira.	One day, i.e. period of daylight.
Fə yira.	One year.
Lə ləle?	How many days?
Ku fere, or Lə fere.	Two days.
Fəli ji hū.	To-day (a more emphatic form than <i>ha</i>).

Fōlī jī kpeñ.	All this day.
Fōlō ngundiei.	Midday.
Ku gbi ma.	Everyday.
Ye, ikpeme i leinga.	He says the time is late.
Ke i huef wā pu a ngendé na.	And he killed ten animals that morning.
Migbele lo bi wā be?	When did you come here?
Ye, bi ngi mawulu kru.	He says, Wait for him a little.
Ngau nani i Sandi hū.	She was four months in the Sandi bush.
Ke i ya hū-i-yi fele.	And he went away for two days.
Fō yira sōi gī bi loi.	I have not seen you for a whole year.
Fō yira i dogboi hū.	He was one year in the bush.
A kpindi.	To-night.
Kpindi jī.	Last night.
Fō dewengoi.	Last year.
Fō neni ma mbe le lo.	Next year we will cut (the bush) here.
Bi li mi lo lō fele jī hū gī bi loni?	Where have you been these last two days?
Ngalui i la hū yia nani.	The moon is four days old.
Ma li lo a ngenda vōlī.	We will go at sunrise.
Nga yi pu mahū lolu nya wama.	I will come in a fortnight.
Nga yi woita iwofelema nya (lo) wama.	I will come in a week.
Lō wofera nya wama.	Ditto.
Kpindi jī pi ngi yini.	I did not sleep all night.
Ti me a kpindi na.	They ate that night.
Foli gbāa ke mu ya.	At sunrise we go.
Ngī yeto bingi ga li lo dogboi hū.	I intended yesterday going to the bush.
Gī ko ; be (i. e. gbe) ngewo.	I don't know ; wait till daylight.
A wa lo kaká.	He will soon come.
Tato kaká.	Begin soon.
Yeka a gbowu nyama jī va.	I shall soon be tired of this.
Bi gbahā pei jī va.	You will soon be tired of this.

Bi na wei lo bi wa sange.	As soon as you have done that come.
Bi luva gbī mi lo ?	Where did you spend the day yesterday ?
I tewea poma kpeñ.	He spent all the day cutting.
Kina gba ngi wani ngi bi loī be.	Since I came I have not seen you here.
Ti yī na sawa.	They spent three days there.
Kia ha wu wani migbe mia i lini ?	How long is it since he went away ?
Kina ha gba wu wani gbe yenge lo wu peni ?	Since you came here what work have you been doing ?
Kpindī wa.	Night comes.
Kpindī welea.	Ditto.
Ngelewo sina mu li na.	We will go there at daybreak to-morrow.
Lq wōita i bumbu ndome.	After six days he picked himself up.
Mahei na fō i lewe nani i gbate gboñ.	That king for over four years increased in wealth.
Ngau lōle mia mu kei a wa ?	In how many months will master come ?

iii. ADVERBS OF AFFIRMATION AND NEGATION.

Ī or Ē.	Yes.
Er er.	No.
Sao, sago.	No (emphatic).
Hiye.	Certainly.
Kere ?	Is it not so ?
Yā, lā, mā.	Not.

A question is often answered in a few words similar to those used in asking the same.

iv. ADVERBS OF MANNER, INTENSITIVES, ETC.

Adverbs of manner follow the verb they modify. They are numerous, numbering in all some hundred and fifty. A large proportion of them seem to have a very limited use, and are possibly only employed to modify certain verbs to

which they specially belong. In their etymology they seem to have no connection with any other part of speech. In English, adverbs are largely formed from adjectives by the addition of the suffix *ly*, other European languages having a corresponding suffix. But Mende, though richer than some other African languages in adjectives, does not adopt any similar formation. An approach to it may, however, be considered as made in the use of the preposition *a*, *with*, with a noun, as *a pime*, with running, *a kaso*, with cunning, *a tonya*, with truth. Some adjectives also, as *gboto*, many, are used as adverbs.

Examples.

I ya a pime.	He ran off.
I penga a mamagé.	He acted foolishly.
Tewe gbotongo.	Cut plenty.
Tewe gboto.	Ditto.
I mea gbi.	He ate all.
I pei lo a nguwumage.	He did it of his own accord.
I ndōi le gboto.	She bore plenty of children.
I ndenga le gboto.	Ditto.

The following *adverbs of manner, etc.*, are in common use—

Gbama.	To no purpose, for nothing,
Gboma.	Again.
Gboñ.	Very much.
Kā.	Very much.
Káká.	Quickly.
Lele.	Slowly.
Le.	A little.
Lome-lome.	Cautiously.
Lenga.	Together.
Tenga.	Perhaps.
Ni, or hí.	So, thus.
Panda.	Properly.
Tē (much drawn out in speaking).	Continuously.
Wā.	Very (is the adj. <i>great</i>).
Yeka, yeke, kine.	Nearly.

Examples.

Kpekpengo le gbama.	It is good for nothing.
I fei lo nya we gbama.	He gave it to me for nothing.
Wa gboma yira.	Bring one more.
Wa fere gboma.	Bring two more.
Wa gboma fere.	Ditto.
Hokei gboma le?	Is it another guinea-fowl?
Bise, kā, kā.	Thank you very much indeed.
Ndakpei! je gā ngurī-oh.	Friend! hurry up with the stick.
I lembinga kā.	He delayed very much.
I po, kā kā.	He cut hard.
Wa káká.	Come quickly.
Pe káká.	Do it quickly.
Jia lele.	Walk slowly.
Jia lome-lome.	Walk cautiously.
Maw'u (mawulu) le.	Wait a little.
Tato le, <i>or</i> Tato gboma.	Begin again.
Wu fere a li a lenga.	You two go together.
Pe ni.	Do it so.
Pe panda.	Do it properly.
Bā dōla sowi.	Do not stand too near.
Bi wolonga tē, bē gbē?	You have cried a long time, will you not stop now?
I ye jama tē, ke i numu gbī loni.	He was walking continuously, and he saw nobody.
Bā nyoko we gboma. ¹	Do not do so again.
Bā yā na wī gboma.	Ditto.
Tenga mu li dogboi hū sīna.	Perhaps we shall go into the bush to-morrow.
Kunafo bā pe hī.	Do not do it so in future.
Kunafo bā na nyoko wili. ¹	Ditto.
Njei yeka i wa.	The rain will soon be here. (lit : The rain has nearly come.)
I ye kine gulāma.	It was nearly falling.
Yeka i ha.	He is nearly dead.

¹ *Nyoko* is a noun, meaning 'manner.'

v. How?

The English *how* is expressed in many different ways as the following show—

Fõ lõle bi kenye ji hũ?	How many years have you been in this country?
Lõle mia á ná?	How many are there there?
Nunga lõle bi soa?	How many men have you obtained?
Nu lõle mia ti bi yeya?	How many men have you?
Gbe jongo lo a ji?	How much is this?
I ye na ho?	How is it then?
Ta mia ga ye pe?	How am I to do it? What am I to do?
Tẽ, ma ye pe mu mbei ji me?	They said, How are we to eat this rice?
Ke angie ga ye pe.	Show him how to do it (how I do it).
Fõ lõle? lõ lõle?	How many years? how many days?
Nwoni na ba ye tõli?	How do you call that bird?
Ji wo bi wa bi hea be?	How long have you been sitting here?
Lõ lõle bi ji weni?	How often have you done this?
Ji a hiye be a li Mõfwe jia lõle?	How far is it to Mõfwe?
Be ta Mõfwe jia lõle?	Ditto.
Ba ye ji luli?	How do you call this?
Nga tuli a . . .	I call it . . .
Ta, or ti, tuli a . . .	They call it . . .
Kia ha wu wani migbe mia i lini?	How long is it since he went?
Ngau lõle (mia) mu kei a wa?	In how many months will master come?

CHAPTER VIII

PREPOSITIONS

THERE is only one preposition properly so called in the Mende language, viz. *a*, with. The others are all postpositions. As, however, the word preposition is a recognized grammatical term it is more convenient to adhere to it. The reason for the idiom is not far to seek. A large number of the words used as prepositions are actually nouns, and the others, of which the derivation is not immediately apparent, are probably so by origin. Taking, therefore, the phrase *Ta pelei woma*, he is behind the house, it is seen at once that it can be translated, 'He is (at) the house's back,' *woma* being a noun meaning *back*, and the qualifying or possessing noun coming first in Mende as it also does in English. The noun, therefore, which is employed as a preposition is placed last.

There are no words for *from*, *without* and *out*. Prepositions representing *in* or *at*, etc., are used coupled with verbs whose sense is *exit*. Examples are given below.

List of Words used as Prepositions.

- (1) Preposition preceding the noun—*a*, with
- (2) Prepositions following the noun.

We or ye (according to euphony)	To.
Ma.	To.
Gama.	To, towards.
Va.	Of, for, and also the <i>to</i> in the infinitive mood.
Mahū.	Upon.
Gulo, lugo.	In front.
Tenga.	Together with.

Following the verb *jā*, touch.

Bā jā a tiē.

Do not touch them.

Following the verb *ke*, show.

Ke angīē ga ye pe.

Show him how to do it (how I do it).

Ke i hūgenga a ngi hini.

And she told everything to her husband.

I ngi mayia ge a ngi kei.

She complained to her father.

Following the verb *li*, go.

Mu li a pelé na mu waila.

We go the road we came.

Li a ngiē.

Take him away.

Following the verb *lō*, want, like.

Nya longo a mehe.

I want food.

Gī loni á ná.

I do not like that.

Following the verb *dōlō*, dislike.

Ti lōlō a ngiē nu gbate va.

They disliked him because he was rich.

Following the verb *ndondo*, cease.

Ndondo a sore!

Stop that noise!

Following the verb *tōtō* or *tatō*, begin.

I tōtō a wola.

She began to weep.

I tōtō a nyandela.

It is beginning to improve.

Following the verb *wa*, come.

Bi wai lo a njiēi?

Have you brought a complaint?

Bī wai lo a ngiē?

Have you brought him?

Wā kōlé = wa a kōle.

Bring the paper or book.

Following the verb *yōnga lewe*, boast.

Ke i yōnga lenga a nasia
gbele.

And he boasted over all of them.

Following the verb *pe* or *we*, do.

Gbo ba pe a gurī na.

What are you doing with that stick.

Other verbs sometimes admit of the same construction.

I ti dewe a fefe.

He sent them two by two.

We or ye, to, for.

Wala nya ye.

Bring them to me.

Tě, ngi wala bi ye.

I was told to bring them to you. (lit. They said, I bring to you.)

Ye lo bi wani a gólé ji ngi ye?

Who have you brought this book for?

Ye lo i kólé fe bi ye?

Who gave you the book?

Tě, mā kulu ngi ye.

They said, We do not agree to him.

Ji lō nya we.

Lift this for me.

Gbele, bē luma nya we?

What is the matter that you do not answer me?

I ya miaka (we).

He has gone in that direction.

I yala a pīme ngi lenga we.

He ran off with it to his children.

Ta pe yakama we.

It is somewhere round about the house.

Wā yenge silōi we.

Do not work for the spider.

Mu mbeí yilinga gengeb'ra we.

We have cooked rice for the labourers.

I ya ngi yei ye.

He has gone to his own country.

Ma, to.

Dě ngi ma.

Tell him.

Wa kakéi ji ma.

Come to this side.

Wa bi gbo nya ma.

Come and help me.

Hou na ma.

Catch hold of that.

Mbowé yakpa kōti ji ma.

Sharpen the knife on this stone.

Njia nya ma.

I have a complaint.

Ke ti hitia mbei ma.

And they reached the rice.

A gbe sōré ma.

Leave off making that noise.

Ndole ti ma.

They were hungry.

Bē gu na ma.

Cannot you do that.

Lō yeká ma.

Another day.

Kotĩ nya nwona nya gowé ma.	A stone has cut my foot.
Hũei jĩ i ndowĩ boa ndolé ma.	This animal dug the hole in the ground.
Ba ngi lo lo pelé ma.	You will see it in the road.
I ndômé gbia ngi ma.	He took off his shirt.
Nda table ma.	Lay it on the table.
Njĩ bi gbakima.	Lower it on your shoulder.
Ke i ngi lokoi lŕa dŕméma.	And he pointed his hand to his shirt.
I nye gbia njeĩ hũ, i pua ngiyé ma.	He took the fish out of the water and put it on the bank.
Gbonda ngi ma i wa.	Compel him to come.
Mu li jieisia ma ke mu wai.	We have been for a walk and we have come (back).
Nga na ma kŕlo.	I shall try that.
I hite peli wāi ma.	He reached the road.
I gombui dŕa kpāléma.	He put fire to the farm.
Ke ti punga ndŕlema.	And they planted it in the ground.
I tŕnga ti ma pelihũ.	He followed them into the road.
Mu ghi mu hite mu yeĩ ma.	Let us all go and meet our mother.
Nya gbāi lo bima.	You are indebted to me.
Nya gbāi bia.	Ditto.
Ngĩ gbāi lo nyama.	I am indebted to him.
Jo ngĩ gbāi lo Wuseni ma pun yira.	Wuseni owes Jo one pound.
Ta ngĩ banga ti gboni hini yira ma.	She and her friends shared one husband.
Gele na ma, or gele ma.	Stop that.

Ma is generally used after the verb *to go* when a place is not specified. When the place is mentioned by name no preposition is necessary. When another verb stands subordinate to the verb *to go*, the subordinate verb is treated as a pure infinitive, as *tĩ ya yĩma*, they have gone to sleep; or as a verbal noun having the suffix *ma*, which takes all the inflections of a noun, as *tĩ ya tĩ yĩmē* (indef. *yĩma*), they have gone to their sleeping-place.

Mu li Sekondi.	We are going to Sekondi.
A mu li nya kpāi.	Let us go to my farm.
I ya gbōma.	He has gone to the w.c.
I ya ngōli bōma.	He has gone to piss.
Mu ya yengemé.	We go to work.
Ke i ya jejiamé dogboi hū.	And he went for a walk in the bush.
Li bi yengemé.	Go to your work.
Gī ngi lima go.	I do not know where he has gone.
Ke ti ya mehe go'eme.	And they went to find food.
Gbo bi wa pema nya gbeanga?	What are you coming to do with me? (lit. Near me.)
I ya nye gbeme njei hū.	She went to catch fish in the water.

Gama, towards, at, etc.

Li bi nwoni gama gbe.	Go look for that bird.
Li mehé gama bi wala mu me.	Go and bring our food.
Kolé ji wumbu bi kei gama.	Take this letter to your master.
Wala gama.	Bring him forward.
Ti wa nja yela gama.	They came to some water.
Fomemōi i hei lo selé gama.	A man with a whip sat at the banana tree.
Numu yira lo nya gama.	One person is with me.
Numu yira dō nya gama.	Send one man to me.
Numu yira tewē nya gama.	Ditto.
Wuseni i ya kōle gama.	Wuseni has gone for letters.
Li bi pelei gama gbe.	Go and have a look at the house.
I hei lo sele gama.	He sat at the banana tree.
Wuseni lo Sandi gama.	Wuseni is with Sandi.
Li ngi gama.	Go for him.

Va, for, of.

Gboyēi ī gbekpe gboliva.	Salt water is not good to drink.
Hale wu pundisia va.	Medicine for your mosquito (bites).

Mu ya me va.	We are going for food.
Kale ji ta nwonisia va.	This cartridge is for birds.
Ti lōlō a ngie nu gbate va.	They disliked him because he was a rich person.
Ke nya va navo gbi nya yeya.	And as for me I have no money.
Bia lo nya va.	You belong to me.
Bi nya va	You are not here for me.
Bi be yo va? Ngi be bia va.	For whom are you here? I am here for you.
Ke i ya dogboi hū nduwi va.	And he went into the bush to clear a farm.
Hani ji ī kpekpeni hani gbi va.	This thing is good for nothing.
Ji nyandengo bō va?	Is this good for anything?
Ye, ngi wala bi va.	He said I was to bring it for you.

Mahū, upon.

Pu kaṇa mahū.	Put it on the box.
Nda table mahū.	Put it above the table, <i>i. e.</i> on something on the table (on the table is <i>ma</i>).

Gulo, before.

Lō ngi gulo.	Stand in front of him.
Ta pē gulo.	He is in front of the house.
Li bi hei ngi gulo.	Gosit down in the way for him.
Ta ngi gulo.	It is in front of him.

Tenga, along with, towards.

Bē yepe nya lenga?	Will you not talk with me?
Moremo a ti lenga.	Some of them were More men.

Yama, *ngama*, before.

Kpā ngi yama.	Count it in front of him.
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Labu, before.

Ta (lo) pe labu.	It is in front of the house, <i>i.e.</i> just at the door.
Gulá ngi labu.	Throw it down in front of him.

Luwu, tuwu, lugo, tugo, before.

Ti tenga ta jia ngi lugo, ipe- keisia ngi woma.	Some walk in front of him, some behind.
Ta pē lugo.	He is in front of the house.
Pu ngi lugo.	Put it before him.

Wōma, behind.

Ta njei wōma.	He is across the water.
Ta lo nya wōma.	He is behind me.
Ku sawa wōma.	After three days.
Na wōma.	After that.
Li pelei wōma.	Go behind the house.
Njei jigande bagbianya wōma.	Do not repeat what I say.
A mu li njei wōma.	Let us cross the water.
Numu yira pē gohū numu yira lo pe wōma.	One person is inside the house one is outside.
Ta pelei wōma.	He is outside the house.

Kaka, side.

Ta pe yaka ma we.	It is somewhere round the house.
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Gbela, gbeanga, near.

Bā lō gbī ngombui gb'ra.	Do not stand too near the fire.
Bā pu gb'ra.	Do not put it near.
A mu jia njei gbeanga.	Let us walk close to the water.
Tia mu gbeanga.	They are near us.
Ti la mu gbela.	They approach us.
Gbo bi wa pema nya gbeanga ?	What are you coming to do at my place ?
I kpāle la tei gbela.	He laid out a farm near the town.

Ngeya, with.

Mboghwéi lo Wuseni yeya.	The cutlass is with Wuseni. (lit. The cutlass is in Wuseni's hand.)
Ta bi yeya.	It is with you.
Ī ngi yeya.	It is not with him.

Lia, middle.

Hei ndéndeí lia.	Sit in the middle of the boat.
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Mba, upon.

Te wumba, or Te bi wumba.	Raise it on your head.
Ngulu wumba.	On the tree-top.
Ke i gbólé gbía wumba.	And he took off his hat from his head.
Ti punga ngi wumba.	They put it on his head.
Bi bgré wē bumba (= bi wumba).	Put on your hat.

Ya or *nga*, upon.

Pu ngombui ya.	Put it on the fire.
Hele fōli ya.	Hang it in the sun.
Ngulī ya.	On the tree.
Kōwī pu kōlī ya.	Put wood in the fireplace.
I ya kpoyei ya.	It has gone over the sea.
Ke i bumbui welenga nga.	And he set the fish-trap on top.
Ngelewo i wa kale ya.	At daybreak he came to the fish-weir.
Ke i mbōmbui gbía kalé ya.	And he took the trap off the weir.

Mbu, under.

Pē bu.	Indoors.
I gbía pebu.	He comes out of the house.
Yo na mbu ?	Who is under that ?
Lī bi pebu gbe.	Go look inside the house.
Gī ya pebu.	I go home.

Hū, in, inside.

NOTE.—*Hū* is used as an affix to emphasize nouns which are material objects. It is attached to the indefinite form, as *nja*,

njähū, water ; but *njei hū*, in the water. *Ta, tahū*, the town ; but *tei hū*, in the town.

Nya guri hū.	I am in the tree.
I hitia nguli hū.	He came down the tree.
Pili njei hū.	Throw it into the water.
Pu njei hū.	Put it in the water.
Kolé ji pu kaña hū.	Put this paper in the box.
Ta nji hū.	He is asleep.
Mu de ngiyeshū.	Let us cross the hill.
A mu li tei hū.	Let us return home, or Go into the town.
Gbeva bi lembi hū ?	Why are you late ?
Bi li milo lo fele ji hū gī bi loni ?	Where have you been these last two days ?
Njei lo pele hū.	The road is under water.
I de ngeleya nguli hū.	He climbs the tree.
Fōli ji hū.	To-day.
Ba gbia fofu (or fofui) hū.	Do not expose it.
Wa pe gohū.	Come inside the house.

FROM, OUT, WITHOUT, ABOUT.

There are no separate prepositions for *from*, *out*, *without* and other similar words which have a sort of negative sense. They are expressed by words signifying positive position coupled with a verb of motion from.

Examples of *From*.

Bi na kpia ngi yeya.	Take that from him.
Bi na bumbu ngi yeya.	Ditto.
Nga nyahei gbia lo bi yeya.	I will take the woman away from you.
I nya yahumanga (to steal is <i>huma</i>).	He stole from me.
Sumba geya (= ngi yeya).	Snatch it from him.
Hō ngeya.	Ditto.
I hijéa ndome.	He got up from the ground.

Out.

I gbiai lo pebu.	He has gone out of the house.
Gbia ndendef hū.	Get out of the boat.

Ta pelei woma.
 I gbia dogboí hũ.
 I nye gbia njei hũ.

He is outside the house.
 He came out of the bush.
 He pulled the fish out of the water.

Without.

Bere gbí ngi ma.

Without trousers.

About.

De nya ma kina ti ye ha jiani.
 Wu ye ha jiani ?

Tell me about their palaver.
 What was the discussion about to-day ?

Hũge angē panda.
 Ndapi ti koni nda lõni gbo ma ?
 Ndapi nda hiye gbo ma ?
 Gbo wani a ndapi ?
 Njei na lo navo va.

Tell me all about it.
 What did you fight about ?
 What did the fight arise about ?
 Ditto.
 The affair was about money.

CHAPTER IX

CONJUNCTIONS

CONJUNCTIONS in the Mende language are few in number. A sequence of short direct sentences is made use of, each preceded by 'Ke, and'; or, if the subject is getting out of control, 'tamia, also, further' is put in to keep up the connection. Disjunctive conjunctions proper do not exist. The contrast of a positive sentence with a following negative sentence, or *vice versa*, either with or without the assistance of a conjunctive conjunction, supplies the necessary distinction.

Some of the words in the following list of conjunctions might equally well be treated as adverbs.

Ta, *and*; only joins nouns, not sentences.

Ke, *and*; it can also be translated *but*. It is, however, not an emphatic *but*, which does not occur.

Be, *even, also, too*.

Jibe, kebe, *although*.

Ina, *if, supposing*.

Kina, kea, kia, *when, while, like*.

Ji, *when, if*.

Ko, *so that*.

Ngaye, *except*.

O, *or, or nor*.

Tabao, *neither*.

Tamia, *also, further*.

Therefore = Jiva, tamia, famia, fa le, ta ji, ta va.

But. No word. See examples.

And, ta, ke.

Hindōi ta nyahei.	The man and the woman.
Ji ta ji le.	It is this and this.
Ke i ya.	And he went away.
Nyahei na ke ngi lōi ti ya dogboi hū.	That woman and her child went into the bush.
Fōlī gbia ke mu ya.	At sunrise we go.
Ji ta ji ti mahē-u lo.	This and this are equal.

Pronouns joined together have a special construction, which see under 'Pronouns.' A similar construction prevails when pronouns are joined with nouns.

Ke ta ta ti ya.	And he and she they went.
Mā Wuseni mu ya.	I and Wuseni we went.
Hindei gbi bi lina, mā bia ma li na.	Wherever you go, you and I will go together there.
Bia wa Wuseni a li mia.	You and Wuseni go there.
Ke ta ngi kei ti gome.	And he and his father met.
Mu li ma nya ndewe.	Let us go, I and my brother.

Be, even, also, too, Ji be, ke be, although.

Be never occurs as the first word in the sentence. It follows *ji* and *ke*, and the meaning of the combination is *although*. *Be* may be regarded as an adverb, but it is more convenient to treat it with conjunctions. It must not be confused with *be* here.

Nya be gē bi go.	I will certainly not give you any.
Ndakpalōi be ī pe lōi koti- ma.	And the young man did not build the house on the rock.
Ke bawē be i gbale la.	And the 'maggot' also laid out a farm.
Yira be ī na.	Not even one is there.
Ke be nyawo ī le gbe i wa i ji wiri.	Although (=and indeed) he is not mine (one of my men), let him come and do this.

If = *ina*, etc.

If is rendered in a variety of ways. The conjunction *ina*

may be employed, or a leading conditional sentence, in the perfect tense, etc.

Ina ga wa lo nga nde lo bima.	If I come I will tell you.
Nga ye wama ngandelobima.	Ditto.
Ina ngē wa nga nde lo bima.	If I do not come I will tell you.
Fōli gbiai lo ke nwoñisia ti wa.	If the sun came out the birds would come.
Bi nduwenga lo, bē mbei me.	If you clear the ground you will not eat the food.
Bi penga lo, ba ha lo fe.	If you do it you will surely die.
Ye, bia bi lini siloi yengeme, bē mehe nene me.	He said, If you go and work for the spider, you will not eat nice food.

Kina, kea, when, as, etc., etc.

Kia ji na ; kia na na.	Like this ; like that.
Kia ngombu na.	Like fire.
Li bi wala kia ji na.	Go bring one like this.
Kea wogba mū wai be.	It is a long time since we came here.
Kina i ngi vogba kasiloi i gbenda.	When it beat him the spider snatched the fruit.
Kea bi nya gbe gē bi go.	If you drive me away I will not give you any.
Kina gba ngi wani ngi bi loi bē.	Since I came I have not seen you here.
Kia wō bi nya njei gbeni nga bi wā lo.	Since you drove my mother out in former times I will kill you.
Kia nā mabie mu longa.	Since now we see each other.
Kea bi ya lo.	I suppose you are going.
Kia ha wu wani migbe mia i lini ?	How long is it since he went ?

So that, in order that, ko, or usually only consecutive sentences.

Ji gbate gi kō ¹ lo.	Do this so that I may know.
Gbate kea gi ji we la.	Do this so that I can do it myself.
Kō i ngi gole.	So that he might try him.

¹ *Kō* here means 'know.'

Therefore, ji va, fale, famia, ta ji, ta va, tamia.

Ta ji bi hanga.

Therefore you have died.

Ta va, ye, mu lima na.

Therefore he said, Let us go there.

Ngi yengé i nyandeni tamia (or famia) ngi ngi gbeni.

His work was not good, so I dismissed him.

Tamia, further.

Ngē, ā nya la ge; tamia ā nya hinda hūge a ngi wongeisia.

I said, She must not mention my name; further, that she must not talk about my affairs to her relations.

Tamia ga ye pe?

So how am I to do it?

Except.

Numu gbī nya lōi jolo ke a pe lō kotima.

Nobody shall marry my daughter except he build a house on the rock.

Neither, nor; either, or, tabao, o.

Ngī ye (or yema) ji tabao gī ye (or yema) ji.

I said, Neither this nor that.

Ndak palōi be i pe lōi kotima, nyapōi be i ngi loko wuai mbei bu.

The young man neither built his house on the rock nor did the woman put her hand under the rice.

Ji fere le ngā yema.

I said neither of these.

Gī ye jī, gī ye jī.

Ditto.

O kea iji be na?

Or one like this?

Ji, when.

Ji wo ngi ndea nge, bā dog-boi luwi.

I told you before not to clear the bush.

Ji wo bi wa bi hea be?

How long have you been sitting here?

But.

The contrast of positive and negative sentences supplies the equivalent.

Ye, Bi ji wī, tamia ye, bā na wī.

He said do this, but not that (lit. further he said, do not do that).

CHAPTER X

INTERJECTIONS

The following are the most common—

OH, suffix, added especially when calling out in a loud voice to add emphasis, as—A mu li-oh, *let us go*.

E is also used in this sense as—Sandi-e, *i. e.* calling Sandi's name.

O, *O*; O Ngewo, *O God*.

Ko! *ah*! an exclamation of surprise.

Ä! *ah*! ditto.

Ombo! *don't!* ndakwé' mbo! *friend, don't!* an exclamation of warning.

Sio, *a curse = don't care*.

Ühü (er-hér), an exclamation of pleasure on grasping a fact.

Hoe? An interrogative particle, equivalent to—shall we?

PART III

VOCABULARIES

NOTE.—The accent in the definite is on the last syllable.

I. FURNITURE, UTENSILS, ETC.

Indefinite.	Definite.	English.
The English word.		table.
Kpakali.	kpakali.	arm-chair
Hewuru.	hewuri.	seat, stool (lit. sit-wood).
Kpuko.	kpukōi.	bed.
The English word.		pillow.
Tenti.	tenti.	mosquito-net.
Kaṇa.	kaṇa.	box, chest.
Kpangba.	kpangbe.	broom.
Ndivale.	ndivale.	broom or fly-brush.
Fe	fei.	pot.
Mita.	mite.	spoon.
The English word.		fork.
Mbowa.	mbowe.	knife.
Sani.	sani.	bottle.
The English word.		glass.
Mbōla.	mbōle.	cup.
Peleti.	peleti.	plate.
Kalu.	kalui.	basin.
Mbōli.	mbōli.	ditto
Meme.	meme.	looking-glass.
Faji.	faji.	(brass) kettle.
Washi = watch.		clock.
Kpegbe.	kpegbe.	comb.

No Mende word. Mori word is *Fayafōnɪ*, pen.

No Mende word. Mori word is *Luave*, ink.

Parts of a pot.

Indefinite.	Definite.	English.
Fei dagbola.	fei dagbole.	stopper.
Fei mbôlô.	fei mboli.	neck.
Fei kohû.	fei kohu.	body.
Fei togbula.	fei togbule.	bottom.
Samba.	sambe.	broad, open basket.
Tekpe.	tekpe.	closed basket.
Kâhâ.	kâhei.	basket.
Kônda.	kônde.	mortar.
Ngala.	ngale.	mat.

II. IMPLEMENTS, ETC.

Mbowa.	mbowe.	knife.
Mbogba.	mbogbwe.	cutlass.
Kpogbo.	kpogbwe.	hammer.
Hipo.	hipoi.	heavy hammer.
Kpakpa.	—	to hammer.
Kpato.	kpatoi.	cutlass.
Konu.	koni.	axe.
Gbānya.	gbānye.	pincers.
Buma.	bume.	gimlet.
Kegbwi.	kegbwi.	awl.
Kali.	kali.	hoe.
Sowi.	sowi.	saw.
Geñe.	geñe.	saw (Not known by all Mendes).
Goli.	goli.	scissors.
Londema.	londeme.	nail.
Londema mumu.	londema mumui.	small nail.
Ndoli.	ndoli.	hook.

III. COLOURS—ADJECTIVES.

Teli.	dedeli, telingo.	black.
Kole.	gogole, golengo.	white.
Kpou.	kpogbou, gboungo.	red, brown.
Bulw.	bulungo.	blue.
Pune.	punengo.	green.
Ngahûpu.	ngahûpungo.	variegated.

IV. METALS.

Indefinite.	Definite.	English.
Kani gbolo.	kani gboli.	gold.
Kani gōle.	kani gōli.	silver.
Tongo bolo.	tongoboli.	copper.
Tongo.	tongoi (tongwe).	brass.
Kolu.	kolī.	iron.
Sumbu.	sumbui.	lead.

V. PARTS OF THE BODY.

NOTE.—In addressing any question to a Mende about the following, the beginner is recommended to prefix *ngi*, his, to each word. The softened form of the initial consonant must then be used, also the definite form.

Indefinite.	Definite.	English.
Ngu.	nguī (wui).	head.
Tāwa.	tawe (dawe).	forehead.
Ngama.	ngame (yame).	face, eye.
Hokpa.	hokpe.	nose.
La.	lei.	mouth.
Ne.	nei.	tongue.
Laguru.	laguri.	lip.
Ngongolu.	ngongoli (yongoli).	tooth.
Yele-yongolu.	yele-yongoli.	front-teeth.
Bato.	batoī.	back-teeth.
Kpone.	kpone (gbone).	brain.
Kpokpo.	kpokpoi.	chin.
Ngōli.	ngōli (wōli).	ear.
Ngonge (ʔ).	ngonge (gonge).	back of head just above the neck.
Mbōlō.	mbōli.	neck in front.
Mbō gohū.	mbō gohūi.	throat itself.
Mbō woma.	mbō womei.	back of the neck.
Mbōli gōtu.	mbōli gōtī.	apple in the throat.
Ngama bweka.	ngama bweké (ya- mabweke).	eyebrow, or eyelash.
Kpele.	kpele.	beard.
Ngundia.	ngundiei (wundiei).	hair of the head.
Njōmbō.	njōmbōi (yōmbōi).	hair of the body, plumage of birds.
Ndega.	ndege.	hair round the private parts.

Indefinite.	Definite.	English.
Kolo.	kole (gole).	skin.
Ndīma.	ndīmei (līmei).	chest.
Kō.	kōī.	belly.
Kohū.	kohui (gohui) <i>or</i> koihū.	belly.
Gombu.	gombui.	lower part of the belly.
Hama.	hame.	waist.
Pōma.	pōmei (wōmei).	back.
Kaka.	kakei (gakei).	side.
Ngōto.	ngōtui.	backside.
Ngowo.	ngowi.	back below the waist.
Hokpo.	hokpoi.	navel.
Yōvota.	yōvotei.	testicles.
Mbulo.	mbule.	penis.
Ngoli.	ngolī (wolī).	tail.
Nini.	nini.	breasts.
Toko.	tokoi (lokoī).	hand, lower arm.
Yeja loko, <i>or</i> yejama loko.	yeja lokoi.	right hand.
Kowo loko, <i>or</i> ko- woma loko.	kowo lokoi.	left hand.
Kpaki.	kpaki (gbaki).	shoulder, upper arm.
Kpambu.	kpambui (bwa- mbui).	arm-pit.
Nōko.	nōkoi.	elbow.
Lokoyuo.	lokoyui.	finger.
Ngengalu.	ngengalui.	finger-nail.
Loko hina.	loko hinei.	thumb.
Loko vele.	loko vele.	palm of hand.
Kowo.	kowe (gowe).	foot, leg generally.
Lowe.	lowe.	hip.
Tōhū.	tōhui.	hip.
Kpala.	kpale.	thigh.
Ngombi.	ngombi (gombi).	knee.
Haka.	hakai.	lower leg, calf.
Gbowo.	gbowi.	ankle.
Kōwola.	kōwolei.	ankle.
Gōwoyuo.	gōwoyui.	toe.

Indefinite.	Definite.	English.
Gowo hina (short for <i>gowo yuo hinéi</i>).	gowo hinei.	big toe.
Kowo digbe, or digba.	kowo digbi.	heel.
Kaka.	kakei (akei yakei).	rib.
Ndata.	ndate (late).	vein or tendon.
Gowo-woma-lata.	gowo-woma-late.	tendon at back of ankle.
Kale.	kale (gale).	bone.
Lihū gale.	lihū gale.	backbone.
Nyene.	nyene.	liver.

VI. DISEASES.

Kohūgbia.	kohūgbiei.	diarrhœa.
Kpūkpula.	kpūkpule.	ditto.
Sondo higbe.	sondo higbe.	dysentery.
Légeli.	legeli.	ulcer.
Kpama.	kpame.	sore.
Geli.	geli.	sore.
Kanya.	kanye.	gonorrhœa.
Kegeri.	kegeri.	yaws.
Bombo.	bombui.	small-pox.
Nyenye.	nyenye.	chicken-pox.
Pene.	pene.	ringworm.
Noho.	nohoi.	craw-craw.
Sugbu.	sugbui.	a wasting skin disease.
Kpokpolu.	kpokpolui.	leprosy.
Pupu.	pupui.	freckles.
Ndivo.	ndivōi.	small boil.
Fehani.	fehani.	tumour.
Bweli.	bweli.	bad boil.
Kala.	kale or kǎe.	a boil that travels.
Bōlo.	bōli.	a worm of any kind, tapeworm, guinea-worm.
Kporo, kporongo (adj.).	—	lame.
Gbale (verb).	—	to pain.
Bāli (verb).	—	to vomit.
Kāle higbe.	kale higbei.	rheumatism.

Indefinite.	Definite.	English.
Njī higbe.	nji higbei.	sleeping sickness.
Pōpōle.	pōpōlei.	a skin disease leaving white patches on the (black) skin.

VII. RELATIONSHIPS, TITLES, ETC.

Hindō.	hindōi.	man.
Tamo.	tamoi.	man.
Kena or kene.	kene.	elderly man.
	kene !	sir !
Kena wova.	kena wovei.	old man.
Ndakpalō.	ndakpalōi.	young man.
	ndakpwe !	young man ! Used by men to each other when no name is expressed
Hini.	hini.	husband.
Boilōpō.	bōilōpōi.	servant.
Ndōpō.	ndōpōi.	boy.
Nu dogbe.	nu dogbe.	young man.
Ke.	kei.	father, master.
	keke !	my father ! sir !
	nya kei	my father ! my master !
Mbā	mbāi.	friend or companion of the same sex.
	mbā ! } mbōi ! }	{ friend ! used by women to each other.
Nyaha.	nyahei.	woman, wife.
Nyapō.	nyapui.	girl, young woman.
	ngi nyahei.	his wife.
	ngi nyapui.	his concubine.
Nyālō.	nyālōi.	girl as opposed to boy.
Nje.	nji.	mother.
	Ye !	mother ! madame !
Mama.	mamé.	an elder person of either sex.

Indefinite.	Definite.	English.
	mamé !	mother ! A title of any old woman.
	mamé na.	that old woman.
	mama wovei.	the old woman.
	mama !	mamma. Used by an infant to its mother.
Kpawō.	kpawōi.	widow.
Njamo.	njamoi.	friend. Used by men or women.
Ndiamo.	njamo !	} friend.
Kombi.	ndiamoi.	
	kombi (same as ndiamoi).	
	nya njamoi.	my friend.
Lēmo.	lēmoi.	natural father.
	pappa.	what an infant calls its father.
Ke.	kei.	not necessarily the natural father—rather master.
	keisia.	ancestors.
Ndewe, nde.	ngi ndiwi, or ngi ndi.	his brother.
	ngi nde wāi.	his big brother.
	ngi nde wulī, or wu'i.	his little brother.
Nde nyalō.	nde nyalōi.	sister.
	ngi nde nyalōi.	his sister.
Lō.	lōi.	son, daughter.
Njī wulō.	njī wulī.	aunt.
Kenya.	kenye.	uncle.
Mama.	mama.	grandfather or grandmother.
Mbela.	mbile (mbiri).	brother-in-law or father-in-law.
Njīmo.	njīmoi.	mother-in-law
	ngi yemai.	his mother-in-law.
	ndengesia.	children, also followers.
Maha.	mahei.	chief.

Indefinite.	Definite.	English.
Sama.	same.	wealthy person or distinguished person.
Felanga.	felangesia.	twins.
Mba wa.	mba wai.	elder brother or senior ; applied to things also.
Kpia lō.	kpia lōi.	first-born.
Jia lō.	jia lōi.	a child that can just walk.
Pōndō.	pōndōi.	orphan.

VIII. SEASONS, TIMES, ETC.

Hawa.	hawa.	hour.
Ku.	kuī.	day.
Lō.	lōi.	day.
Fōlō.	fōlī.	day or sun.
Ngalu, ngau.	ngaluī, yaluī.	month.
Fō.	fōi.	year
(No word for week.)		
Hāma.	hame.	wet season.
Ngōvō.	ngōvōi (ngēvō).	dry season.
Kpēle.	kpēlei.	season.
Kpē.	kpei.	season.
Kpelema.	kpelemei.	time.
	ngēlēwo, ngewo,	at daybreak.
	ngewa.	
Ngenda vōlō.	ngenda vōlī.	morning sun.
Ngenda.	ngende.	morning.
	fōlī gbīa.	at sunrise.

(Fōlō hijengoi, the risen sun, but this is apparently not used as a mark of time.)

Fōlō ngundia.	fōlō ngundiei.	noon.
Kpokō vōlō.	kpokō vōlī.	} afternoon and evening.
	kpokō vō'i.	
	fōlī gula.	at sunset.
Kpindi.	kpindi.	night.
Kpindi lia.	kpindi liei.	midnight.

Months.

Definite.	English (roughly).
Pegbo.	January.
Vuī.	February.
Nyaha wqli.	March.
Burui.	April.
Goli.	May.
Cheje.	June.
Nanoi.	July.
Dawi.	August.
Sāi.	September.
Galui.	October.
Lubuyalui (pron. almost <i>lu-bwiale</i>).	November.
Pōndōi.	December.

Rice Seasons.

Po kpwele.	Bush cutting time.
Moto kpwele.	Burning time.
Duwe kpwele.	Clearing time for small bush.
Dōkwaiambwehū.	Clearing time for bigger bush. (lit. Big clearing in the rice.)
Mbawu kpwele.	Rice planting time.
Wugbia kpwele.	Weeding time.
Mbale kpwele.	Rice cutting time.
Kova kpwele.	Slack or fallow time.

IX. HOUSE, AND ITS PARTS.

Indefinite.	Definite.	English.
Pēlē, wēle, pē, wē.	pēlēi, wēlēi.	house.
Kongō.	kungōi.	annex, outhouse, room.
Kundō.	kunde.	corner, recess.
Kundéhū.	kundéhū.	corner, recess for a bed.
Sokuihū.	sokuihū.	corner, etc. Sometimes used for <i>kundehū</i> .
Pēlē la, or pēlē nda.	pele ndei.	doorway.
Nete.	nete.	door itself.
Ndaoma.	ndaome.	window.

Indefinite.	Definite.	English.
Pē yasehū pīasihū).	(pr. pē yasehū.	verandah.
Pe gohū.	pe gohū.	the inside of the house.
Kulahū.	kulahū.	ridge-beam.
Ndia wulu.	ndia wulī.	ditto.
Kpekpahū.	kpekpahū.	ditto.
Dingbo.	dingboī.	long posts of a house.
Pojunge.	pojunge.	rafter.
Nde kpenge.	ndekpenge.	cross-beam.
Sema.	seme. }	bamboo. Used in
Keni.	keni. }	construction.
Kōnu.	kōnī.	'nduvu' palm branch used in construction.
Njasa.	njase, yase.	thatch, generally.
Tōwa.	tōwe.	side posts, whether forked or not.
Ndomē.	ndome.	floor.
Ndōwa.	ndowe.	hole.
Pewumba.	pewumba. }	house-top.
Pewunga.	pewunga. }	
Kāta.	kate.	fence.
Kātéhū.	kātéhū.	garden, compound.
Kāté la.	kāté lei.	gate.
Ngoré la.	ngoré lei.	ditto.
Ngitiya.		Outside.
Pē wōma.		Behind the house.
Pē bu.		Indoors.
Ta pē lugo.		It is in front of the house.
Ta pē labu.		It is at the door.
Ta pē tawe.		It is just beyond the doorway.
Ta pē gulo.		It is in front of the house.
Ta pe lamei.		It is just inside the entrance.

X. GAMES, DANCES, MUSIC, ETC.

Dōli.	dōlī.	dance, play.
Dōlimo.	dōlimoi.	dancer.

Indefinite.	Definite.	English.
	ngeya lōli.	a skipping dance.
	kogba lōli.	somersault.
	mbembe lōli.	two persons swinging round on a rope until one falls.
	kpala lōli.	a dance on stilts in costume.
	sohina lōli.	a dance with a string tied to the big toe.
	wundai.	a dance round the fire.
	jeke lōli.	dance with rattles.
	kōsi lōli, <i>or</i>	a conjuring play.
	ndōsō lōli	
	ko lōli	war dance.
	kangbumbu lōli	a play of cutting wood and narrowly escaping cutting the hand.
Sangba.	sangbai.	drum.
Segbula.	segbule.	a rattle made of a calabash with beads.
Mbiri.	mbiri.	a big drum.
Fanga.	fange.	drum with strings on the side to press on.
Bulu.	bului.	trumpet.
Mbaka.	mbake.	music; any stringed instrument.
Ba.	bāi.	a musical instrument with notes which are tapped.
Ndapi.	ndapi.	wrestling.
Ngule.	ngule.	song, <i>or</i> to sing.
Tēgōkō.	tēgōkōi.	board for playing the game of <i>tī</i> , a game played with pebbles on a board of a dozen holes.

XI. TREES, PLANTS, ETC.

General.

Nguru.	ngurī.	tree.
Kpiti.	kpiti.	plant, weed, grass.
Kowu.	kowī.	wood, fallen tree.
Nguru bōwa.	nguru bōwe.	flower.
Ndā, lā.	lāi.	leaf.

Indefinite.	Definite.	English.
Tifa.	tife.	leaf, twig.
Kale.	kale.	seed.
Mbeke.	mbeke.	branch.

Grasses and Grains.

Fōni.	fōnī.	grass.
Yāni.	yānī.	a spreading grass.
Ngara.	ngare.	a very tall coarse grass.
Potē.	potē.	a grass the seeds of which are eaten.
Nyō.	nyōi (newee).	maize.
Nyoko.	nyokoī.	sugar-cane.
Gbēlinyō.	gbēlinyōi.	millet.
Keti.	ketī.	guinea-corn.
Mba.	mbei.	rice.

Descriptions of Rice.

Kokovaia.	kokovaia, or kokovaiye.	slow growth; several heads to one stalk; grows any- where.
Bongo.	bongoë.	short thick grain; planted in mud.
Manika.	manikei.	long grain.
Jobo.	joboi.	long grain, sweet flavour.
(?) Vubata.	vubatei. }	the same rice, plentiful grain in ears.
(?) Bagiba.	bagibei. }	
Sanganya.	sanganya.	ripens slowly.
Wuja wuru.	wuja wurī.	small grain, black, grows quickly.
Pava.	pave.	tasteless, grows slowly.
Fase.	fase.	ditto.
Sandi.	sandi.	ditto.
Tupu bongo.	tupu bongoi.	striped.
Gorofeli.	gorofeli.	long haired.
Gete.	gete.	short grained.
Pende.	pende.	early rice, short.
Pendege.	pendege.	ditto.
Yake.	yake. }	American rice, grows in water.
Gobe.	gobe. }	
Yele.	yele.	requires cutting quickly after ripening.
Mbawu.	mbawui.	ear of rice.

Palms.

Indefinite.	Definite.	English.
Tokpo.	tokpoi.	oil palm.
Kewe.	kewe.	fan palm.
Nduvu.	nduvui.	rafia vinifera.
Keri.	keri.	sharp-leaved palm ; grows on edge of brackish water ; used for making mats. Neither are pure Mende words.
Madrá.	madrá.	
Sema (?), also semi.	seme, or semi.	bamboo.
Keni.	keni.	ditto.
Kavü.	kavui.	palm with very slender leaves and stem.
Pamba.	pambe.	screw palm.
Kpura.	kpuré, kpuräi.	rattan.
Ngavu.	ngavui.	inferior date palm.
Pulölu, or pudölu.	pulöli.	cocoanut palm.

Products of Palms.

Töwu.	töwī.	oil palm nut.
Tewu.	tewī.	ditto.
Kale.	gale.	kernel.
Kaje.	kaje.	piassaba—fibre of the <i>nduvu</i> .
Kenji.	kenji.	seed of the <i>nduvu</i> .
Nini, or niniha.	nini, or ninihe.	flower of the oil palm.
Tokpo lö.	tokpo löi.	palm wine.
Ngulo gbou.	ngulo gboui.	palm oil.
Konu.	koni.	branch of the <i>nduvu</i> .
Dängulo.	dängule.	palm kernel oil.

Foods.

Mana.	mane.	plantain.
Sele.	sele.	banana.
Saro.	saroï.	orange.
Dumbele.	dumbele.	lime, or orange.
Dumbele nye-nye.	dumbele nyenye.	lime.
Fakali.	fakali.	pawpaw.

Indefinite.	Definite.	English.
Nesi.	nesi.	pineapple.
Belu.	belui.	pineapple (not so much used).
Bondo.	bonde.	okro.
Kojo.	koji.	garden egg.
Gbōla.	gbole.	garden egg, different variety.
Tola.	tole.	bean.
Tōwa.	tōwe.	pumpkin.
Puje.	puje.	pepper.
Tōlō.	tōli.	kola.
Ngengele.	ngengele.	crincre.
Yawa.	yawe.	onion.
Ngawū.	ngawi.	yam.
Mbōle.	mbōle.	yam.
Njōwī.	njōwī.	sweet potato, <i>or</i> any potato.
Tanga.	tange.	cassada.
Nikili.	nikili.	ground nut.

Trees.

Tingo.	tingi.	mangrove.
Nja wulu.	nja wulī.	soap tree, <i>or</i> sea apple.
Hege gulu.	hege gulī.	ditto.
Yowulu.	yowulī.	ditto.
Kata wulu.	kata wulī.	tree used for hedges. Sierra Leone English, 'pig nuts.'
Nguwo.	nguwe.	silk cotton tree.
Bq wulu.	bq wulī.	baobab.
Hendō.	hendōi, <i>or</i> hende.	a red hardwood tree.
Tijo.	tijōi.	a hardwood tree with fibrous bark.
Mbele.	mbele.	a hardwood tree with buttresses.
Sema.	seme.	a big forest tree.
Kpatō.	kpatōi.	? a kind of wild walnut.
Mambo.	mambui. }	a tree with soft nuts with
Timipofō.	timipofoi. }	velvety shell; edible.
Gbōji.	gbōji.	a tree with a yellow plum-like fruit with pleasant taste.
Bōnī.	bōnī.	a sap tree with large fleshy leaves. The juice is said to cure toothache.

Indefinite.	Definite.	English.
Yōgbū yambe.	yōgbū yambe.	a tree with red fruit size of an apple, rough skin, red inside.
Bondo.	bonde.	tree with flowers like apple blossom. The red seeds from pods, which grow in clusters, make an orange dye.
Guava.	guava.	guava.

Rubbers.

Bobo.	boboë.	funtumia.
Kobo.	koboë.	a rubber tree.
Jenje.	jenje.	a rubber vine.
Gomo.	gomoë.	a rubber tree, also another tree from which gum exudes.
Jiawa.	jiawāi.	a rubber tree inferior to bobōë; † the kickxia.
Hôle.	hôle.	a tree with a juice used for catching birds.

Plants, Flowers, etc.

Tāwa.	tawe.	tobacco.
Tāwa vuka.	tāwa vuke, or tāvuke.	snuff.
Vonde.	vonde.	a plant used for tobacco; the juice is drawn up into the nostrils for snuff.
Manga.	mange.	a parasitic plant on fan palms; has sharp cones at base.
Dawu.	dawui.	a vine; the leaves crushed put into a pool kill the fish.
Kama.	kame.	a plant with coarse leaves which are used for sand-paper.
Fale.	fale.	mushroom, or fungus.
Pōni.	pōni.	a plant for making baskets; the red pod at the root is eaten.

Indefinite.	Definite.	English.
Kpūlā.	kpūle.	a large gourd.
Fore.	fore.	canna lily.
Nengbe.	nengbe.	a water lily with long leaves.
Pupende.	pupende.	a water lily with round leaves.
Nyōmba (†)	nyōmbe.	a shrub with small red seeds having black heads.
Njōwe.	njōwī.	a large poisonous bean.
Fande wulu.	fandē wulī.	the cotton plant.
Mbalu.	mbalui.	a creeper used to make a loop to climb palm trees.

XII. ANIMALS.

Hūa.	hūei.	animal.
Ndopa.	ndope.	antelope, <i>or</i> deer.
Nika.	nike.	cow (generally).
Nika ha.	nika hei.	cow.
Nika hine.	nika hinei.	bull.
Mbala.	mbale.	sheep.
Nje.	njei.	goat.
Ndōnde.	ndōnde.	pig.
Kōli.	kōli.	leopard.
Kōwi.	kōwī.	? jackal.
Nguahf.	nguahf.	a small animal that eats roots ; same size guinea-pig.
Pekulō.	pekuli.	small animal with a sharp nose and mouth set underneath.
Kewulō.	kewuli.	different dialectic names for same kind of animal, a big spotted bush cat, hair rather than fur, loose ridge of skin down its back.
Kowulō.	kowuli.	
Subu.	subuī.	
Njala.	njale.	hyæna.
Kaikulō.	kaikuli.	lion.
Ndandakulō.	ndandakuli.	a ground squirrel.
Pewi.	pewī.	? mongoose.
Nyangbe.	nyangbe.	bush cat, long tail ; paradoxus.
Gone.	gone.	bush cat, soft fur, spotted cat.

Indefinite.	Definite.	English.
Lōlō.	lōlī.	cat.
Kānye.	kānye.	ant-eater.
Tōwa wulō.	tōwa wulī.	bush goat; ? gazelle, very small horns.
Ngoto.	ngotī.	water-buck.
Heke.	heke.	bush cow.
Tewu.	tewī.	bush cow, a buffalo.
Nguli.	nguli.	? hartebeest.
Hagbewulō.	hagbewuli.	small brown animal.
Hāgbe.	hagbei.	ditto; ? weasel.
Ngila.	ngile.	dog.
Nyine.	nyine.	rat.
Kiwulō.	kiwuli.	ground pig.
Kuwulō.	kuwuli.	ditto.
Fōlōgbetē.	fōlōgbete.	striped rat.
Lendē.	lende.	mouse.
Piwi.	piwi.	porcupine.
Sewulo.	sewulī.	guinea-pig.
Sese.	sesei.	a squirrel.
Bovi.	bovī.	something like a <i>sese</i> , but larger.
Seje.	sejei.	small animal with quills on its tail like a porcupine.
Dava.	dave.	bat, small.
Taja.	taje.	bat, medium.
Tōka.	toke.	bat, large.
Bamō.	bamōī.	baboon.
Gbulō.	gbulī.	a tree bear; calls at night as it climbs a tree.
Kwa.	kwāi.	monkey.
Tōwa.	tōwe.	big black monkey, long tail.
Dogbo yusu.	dogbo yusui.	chimpanzee; regarded as a half-man.
Kōnjō.	kōnjō.	gorilla.
Hele.	hele.	elephant.
Njahele.	njahele.	hippopotamus.

XIII. BIRDS.

Kowo.	kowe.	a large black and white eagle.
Kokogbia.	kokogbie.	a brown eagle.

Indefinite.	Definite.	English.
Bombo.	bomboĩ.	same as <i>kokogbie</i> . Different dialect.
Gere.	geri.	brown fish hawk. Different names. same as <i>geri</i> . bush <i>geri</i> . Larger than <i>geri</i> . Similar appearance. Lives in the bush.
Kuanja.	kuanje. }	
Hewe.	hewe.	
Dogbo gere.	dogbo geri.	
Sekpende.	sekipende.	grey hawk.
Sekulo.	sekuli.	small speckled hawk. Chases small birds. Sits on a tree very upright.
Yiba.	yibe.	vulture.
Jiba.	jibe.	same as <i>yibe</i> . Different dialect.
Goma.	gome.	black and white crow.
Põwõ.	põwĩ or põwe.	big brown dove. General name given to any dove or pigeon.
Bõmõkulõ.	bõmõkulẽ.	small brown ground dove.
Povõvõ.	povõvui.	green pigeon.
Hõkẽ.	hõkẽi.	guinea-fowl.
Kokoye.	kokoye.	bush-fowl.
Sāsālo.	sāsālõĩ.	red-legged partridge.
Fõk(u)lõ.	fõk(u)lõĩ.	small brown partridge the size of a quail.
Kokolowe; ?also kowedõwe.	kokolowe.	like the <i>sāsālõĩ</i> . Calls at night.
Gõwa.	gõwāi.	clock-bird. Green. Crested.
Piangbia.	piangbiẽ.	hornbill. Black mostly. All feathers.
Gula.	gule.	? toucan. A reputed two-headed bird from a growth on top of its head. Size of a crow. Black, with long tail.
Ndulu.	ndulĩ.	brown bird with white breast and mournful cry. Said to kill snakes. Size of a grey parrot.

Indefinite.	Definite.	English.
Bovonwoni.	bovonwoni.	small yellow bird.
Goronwoni.	goronwoni.	blackbird larger than a sparrow. Live in parties.
Mbaku.	mbakui.	weaver-bird. Black with red. Size of a sparrow.
Sele.	selei.	weaver-bird. Blue and green. Size of a sparrow.
Dea.	deai.	weaver-bird. Like <i>mbaku</i> in appearance.
Ndābō.	ndābōi.	a small bird that weaves a nest in the grass.
Sokulimanja.	sokulimanje.	black and white bird. Male has a tail nearly a foot long. Smaller than a sparrow.
Pangbambalu.	pangbambalui.	black bird with yellow slash. Size of a sparrow.
Kpā-ndēvē, or bādēvē.	kpā-ndēvē, or bādēvē.	swallow.
Jeme.	jeme.	greenish bird with long curved beak. Smaller than a sparrow.
Membō.	membui.	brown bird with red breast and neck. Smaller than a sparrow.
Kpopomanja.	kpopomanje.	woodpecker.
Dogbobaku.	dogbobakui.	canary.
Sōkele.	sōkele.	tiny bird. Many live together.
Yegbe.	yegbe.	} ? night-jar. Mottled brown bird. Size of a pigeon. Flies at dusk. Different dialects.
Jowi, or Yowi.	jowī, or yowī.	
Gbegbe.	gbegbī.	
Fabō.	fabui.	
Fawugbekpe.	fawugbekpei.	
		parrot.
		ditto.
		grey parrot. The combination seems dialectic.
Kakibo.	kakibōi.	greenish bird. Size of a sparrow.
Sanga.	sange.	kingfisher. Many coloured.

Indefinite.	Definite.	English.
Kakibo.	kakiboĩ.	kingfisher. Some black and white; some all colours rainbow.
Tě	těi.	fowl.
Tě hina.	tě hine.	cock.
Tě ha.	tě hei.	hen.
Tě lō.	tě lōĩ.	chicken.
Dqwi.	dqwi.	duck.
Tolotolō.	tolotolōĩ.	turkey.
Tōlōngenge.	tōlōngengé.	water-wagtail.
Mbū.	mbūi.	owl.
Yōvo.	yōvui.	pepper-bird. A bird something like a sparrow, but larger. Eats peppers.
Kegewe.	kegewe.	witch-bird. As big as a parrot. Calls at evening. Children are said to be changed into it.
Tutu.	tutui.	small wading bird. Body brown; throat white; beak $\frac{3}{4}$ in. and bluish; blue patch on top of head; legs grey.
Kingi.	kingi.	grey wading bird. Same size as <i>tutui</i> . Beak yellow with black on top.
Hoho	hohoi	? cormorant. Body like a duck's. Breast white with thick plumage; back greenish; throat brown; feet webbed and black; beak short, hooked, yellow, with black end. Size big pigeon. Also the black cormorant.
Kekele.	kekele.	snippet.
Jakoku.	jakokui.	grey water-bird. Larger than a pigeon.
Nyagbesuli.	nyagbesuli.	small greyish-green heron.
Solōwa.	solōwai.	Ditto. Different dialect.
Yōnembe.	yōnembe.	egret. Body white, beak yellow.

Indefinite.	Definite.	English.
Banī.	banī.	white wading bird. Smaller than <i>yōnembē</i> .
Tevenwoni.	tevenwonī.	big black wading bird. Four feet wing to wing. Long beak black with red; white neck; black legs.

XIV. REPTILES, FISH, ETC.

Nye.	nye.	fish.
Kali.	kali.	snake.
Ndili.	ndili.	python.
Tupu.	tupui.	puff-adder; ? cerastes.
Ndovopōle.	ndovopōlē.	small fat snake, a foot long. Poisonous, but not deadly.
Kenji gōrō.	kenji gōri.	tree-snake; thin; 3 to 4 ft. Brown stripe along it.
Ndawundo kali	ndawundo kali.	green snake.
Nguru.	ngurui.	black snake.
Ndamba.	ndambe.	crocodile.
Pama.	pame.	iguana.
Kōlō.	kōlī.	red-headed lizard.
Kpeni.	kpeni.	speckled lizard.
Kogo-nje.	kogo-njei.	slow-worm. Said to have a head at each end, owing to its tail being the same shape as its head.
Ndōkulō.	ndōkule.	chameleon.
Ngaku.	ngakuī.	crab.
Ndōvō.	ndōvōi.	toad.
Jibele.	jibele.	bull-frog.
Kpwegbi.	kpwegbi.	croaking frog.
Gbasonde.	gbasonde.	green tree frog.
Banasowe.	banasowe.	flesh-coloured climbing frog.
Kondo.	kondui.	small fish found in mangrove swamps. Jumps, and climbs trees. Swims with its head out of water.
Haku.	hakwe.	turtle.
Nwoniga.	nwonigei.	oyster, or rather oyster-shell.
Bonge.	bonge.	a fish; ? herring.
Pōli.	pōli.	same as <i>bonge</i> .

Indefinite.	Definite.	English.
Kenje	kenje	fresh water flying-fish.
Tumu.	tumui.	shark.

XV. INSECTS.

Fuhani.	Fuhani.	insect generally.
Fo.	Foi.	big biting fly.
Pundi.	Pundi.	mosquito.
Fufu.	fufui, <i>or</i> fufuihū.	moth.
Komi.	komī.	bee.
Higbo.	higboī.	a wasp of sorts. Makes a white hanging comb.
Đombe.	đombe.	wasp that digs a hole in the ground.
Bewe.	bewe.	a bright-coloured beetle that digs a hole in the ground.
Silo.	siloī.	spider.
Kogonde.	kogonde.	butterfly.
Papapoli.	papapoli.	grasshopper.
Kimbō.	kimbōi.	a big cricket. Roasted and eaten.
Kondo.	kondui.	locust—destructive kind.
Petu.	petui.	grasshopper ; ? cricket.
Kongowetu.	kongowetui.	grey striped locust—not hurtful.
Kpekpe.	kpekpei.	cockroach.
Kpekpele.	kpekpele.	caterpillar.
Nya.	nyāi.	tick.
Jike.	jike.	jigger.
Kpindiyia.	kpindiyiei.	cicada.
Fuvulu.	fuvuluī.	wood-borer.
Ndondo.	ndondui.	millipede.
Kalondo.	kalondoi.	centipede.
Kekeme.	kekeme.	scorpion.
Kōlo.	kōlī.	snail.
Kōwō, kōwōnga.	kōwōisia.	driving ants. <i>Ants</i> usually in plural.
Gili.	gili.	white ant.
Pupu	pupui, pupuisia.	small ant—a general term.
Falō.	fale, falesia.	red ant ; makes its nest in leaves. Very painfulsting.

Indefinite.	Definite.	English.
Kpaina.	kpaine.	stink ant.
Leleme.	leleme.	green mantis.
Divovo.	divovoi.	fly that bores a hole in trees and bites.
Jokõndi.	jokõndi.	tarantula.
Bulõ.	buli.	any worm.
Daniñye.	daniñye.	a crawling insect that bores a horizontal hole below the surface and bites.
Gõndõ fõfo.	gõndõ fõfoe.	horned beetle in the pambe palm.
Mbawe.	mbawe.	big white grub in oil palms.
Ndĩ (<i>usually pl.</i> ndĩnga).	ndĩngesia.	flies.
Bowĩ vofo.	bowĩ vofoi.	beetle that rolls a ball of dung.

XVI. STARS, ETC.

Fõlõ.	fõli.	sun.
Ngalu.	ngalui.	moon.
Dumbeka.	dumbeke.	star.
—	Konungui.	Orion.
—	Ndelõi.	Southern Cross.
—	Sokoleguli.	Pleiades.
—	Tonyahei	Venus. (lit. Jealous woman.)

XVII. SPIRITUAL TERMS.

Ngewo.	ngewoi.	God.
Haniwa, <i>or</i> Hawa.	haniwãi, <i>or</i> hawai, <i>or</i> haiwai.	a devil, sprite.
Ngafa	ngafé (yafé).	spirit, whether abstract or materialized.
Ngelegohũ.	—	heaven.
Ngelemahũ	—	land of the living.
Ndõ.	—	lower world.
Ndõmo (<i>pl.</i> ndõ-bela).	ndõmoi (<i>pl.</i> ndõ-beleisia).	inhabitants of the lower world.

XVIII. NATURAL FEATURES.

Indefinite.	Definite.	English.
Batihū	batihū.	swamp.
Kpetihū.	kpetihū.	swamp with running water.
Bulihū.	bulihū.	ground raised above the water.
Bulomi.	bulomi.	flat ground.
Popa.	popé.	pond.
Popawa.	popawāi.	large lake.
Kpōli.	kpōli.	river.
Kpōli la.	kpōli lei.	river mouth, entrance in the mangroves.
Fōfō.	fōfōi.	clearing.
Fōfōwahū.	fōfōwahū.	big clearing in the bush.
Ngiye.	ngiyé.	hill.
Ngiye gombu.	ngiye gombui.	valley.
Ko.	—	east.
Kpundohū.	—	west.
(No words for north and south.)		
Mahū.	—	up-country = north.
—	mbui.	down-country = south.
Njego.	njego.	up-stream.
—	nje mbui.	down-stream.
Kpoye.	kpoyé.	sea.

Njei i venda.	it is high tide.
Njei lo vendama.	the tide is rising.
Njei i belī.	the tide is low.
Njei lo belīma.	the tide is ebbing.
Njei i belia kpolihū.	the water has drained out of the lagoon.

XIX. NAMES.

Men's.

Abo.	Awukpe.	Bandeba.
Abu.	Babai.	Bassi.
Agidi.	Bagoe.	Bawumba.
Ama.	Baio.	Benda.

Bendu.	Holima.	Lagga.
Benga.	Hunyo.	Lahai.
Benya.		Lambōi.
Beté.	Jaiya.	Lamina.
Beya.	Jaka.	Lasana.
Bindi.	Jiba.	Lasani.
Bōbō.	Jibao.	Lavari.
Boma.	Jina.	Lebi.
Bongu.	Jobai.	Lemu.
Boni.	Jongopi.	
Bōri.	Joon.	Masinja.
Bovoa.	Jusu.	Makaia.
Bōwī.		Mboma.
Bōya.	Kabanga.	Moivumba.
Bundo.	Kaifuma.	Mosé.
	Kaikura.	Motwa.
Daima.	Kaila.	Mundá.
Dapi.	Kaili.	
Dīmo.	Kailundu.	Navō.
Dingi.	Kaitibbi.	Ndōvi.
Dongboi.	Kaiyenge.	Ngeba.
	Kamanda.	Ngili.
Feendru.	Kamoe.	Numai.
Fidi.	Kanboi.	Nyagoa.
Filika.	Kangwai.	Nyakoi.
Fina.	Kapindi.	Nyangbawula.
Foli.	Kapu.	
Fomodia.	Kapuje.	Pessima.
Fongujia.	Kaveota.	Pilima.
	Kawundi.	Ponga.
Gaimo.	Kiowa.	Povandi.
Gando.	Koji.	Puja.
Gapu.	Koka.	
Gava.	Kole.	Samo.
Gbando.	Komahū.	Sandi.
Gegbwa.	Komawa.	Sangawuru.
Gevo.	Komo.	Sanu.
Goba.	Konga.	Sao.
Gyalonga.	Kowai.	Sei.
	Kpana.	Selu.
Hegwe.	Kwesia.	
Hindōlo.		

Si.	Tiama.	Yambasu.
Siki.	Tong.	Yendewa.
Simo.		Yewa.
Sina.	Vanboi.	Yopoi.
Sita.	Vandi.	Yunga.
Songo.		Yungawo.
Sukri.	Yakwai.	

Names used by Mendes, but borrowed from Susu, Timmani, Vai, Sherbro, etc.

Amara, S.	Bundukar, V.	Malaki, T.
Baggi, Sher.	Fama, Sher.	Moiwa, V.
Bai, T.	Fani, V.	Morlai, S.
Bana, Sher.	Foday, T.	Santigi, T.
Bangali, S.	Jo, Sher.	Siafa, V.
Bili, V.		Sori, T.
Biya, Sher.	Kabona, S. Leone.	Soriba, T.
Bongawutu, S.	Kanda, Sher.	
Leone.	Kelfala, S.	Yamba, T.

Mori Names.

Ali.	Isa.	Momo.
		Musa.
Bakari.	Jibira.	Osene (Wuseni).
Boima.		Osumana (Mana).
	Mahmadu.	
Fatoma.	Moriba.	Saidu.

English names are largely taken, such as—

Africa.	Fineboy.	Johnny.
	Joe.	Tommy.
Blackie.	John Bull,	

Women's names.

Baiye.	Kefui.	Mavángiri.
Bamania.	Kema.	Mawokuli.
Bandi.	Koinya.	Memeniya.
Bepui.	Kona.	
Bendu.	Kwala.	Nyava.
Beti.	Kwandi.	Njembe.
Binda.		Nyange.
Boi.	Lebu.	
Bondo.	Lombe.	Sabama.
		Sao.
Foma.	Mafande.	Sita.
	Mahenda.	Sombo.
Gwanyaia.	Mamagula.	Sowulu.
	Mamui.	Suku.
Jassa.	Mandoro.	
Jato.	Mangaiye.	Talo.
Jeromo.	Mangundia.	Tiama.
Jiabo.	Mangwe.	Tuma.
Jinamba.	Manje.	
Joli.	Marabwinde.	Yenge.
Ju.	Masiye.	

Mori name.

Hawa.

XX. MENDE-ENGLISH.

NOTE.—Words marked * do not change their initial letter. In looking out a noun the beginner is warned to select the definite form unless there be any good reason to the contrary.

Vowels have in some words been specially marked in this vocabulary as an aid to pronunciation, though it has not been considered necessary to so mark them in other parts of the book.

Words not found under the hardened initial consonant may be found under the softened and *vice versâ*.

*A, <i>prep.</i>	with.
*A, <i>adv. interrog.</i>	where?
*A, <i>pron.</i> ; ā	he ; he not.
*A, <i>pron.</i>	you.
*Abië, <i>pron.</i>	you.
*Amuë, <i>pron.</i>	we.
*Angë, <i>pron.</i>	I.
*Angië, <i>pron.</i>	he.
*Atië, <i>pron.</i>	they.
*Awuë, <i>pron.</i>	you.
*Ba, <i>pron.</i>	you.
*Bā, <i>pron.</i>	you not.
*Bā, <i>n.</i> , Bāi.	price.
*Bāgbango.	dear.
Ba = mba, <i>n.</i> , mbei.	rice.
Bala = mbala, <i>n.</i> , mbalé.	sheep.
Bale, <i>or</i> Bwāle = kpāle, <i>tr.</i> & <i>intr. v.</i>	pain.
*Bālī, <i>tr.</i> & <i>intr. v.</i>	vomit.
Bande = kpande, <i>n.</i> , kpandé.	gun.
Bandi = kpandi, <i>adj.</i> & <i>v.</i>	hot.
Bāq̄ = bāwq̄, <i>tr. v.</i>	cure.
Bate = gbate.	make.
*Bato, <i>adv.</i> (= Ba to, <i>you see.</i>)	perhaps.
*Bāya, <i>n.</i> & <i>tr. v.</i> , bayé.	deceit, deceive.
*Be, <i>adv.</i>	also, indeed.
*Bē, <i>v.</i>	you say, <i>or</i> saying.
*Bē, <i>pr.</i>	you not.

- *Bē, *prep.*
 Bē = mbē, *tr. & intr. v.*
 Bel = *def. form of mba.*
 *Bēka = bē yaka.
 *Bēndo, *adv.*
 Bēkē = mbēkē, *n.*, bēkéi.
 *Bēla, *pl. of suffix mō.*
 Bēla = mbēla, *tr. v.*
 *Belī, *tr. & intr. v.*
 *Belī, *adj.*, belingo.
 Bembe, *tr. v.*, or bimbe, mbi-
 mbe.
 *Bēre, *n.*, béré.
 *Bi, *pron.*
 *Bi, *pron.*
 *Bia, *pron.*
 Bia = kpīa, *tr. & intr. v.*
 *Biē, *pron.*
 *Biē = bi ye.
 Biye = mbīye = bīye, *n.*, bījei.
 *Bima, *pr.*
 *Binda, *pr.*
 *Bise, *n.*
 *Bō, *n.*, bōi.
 Bō = mbō, *tr. v.*
 Bō = mbō.
 *Bōa, *salutation.*
 Bōla = mbōla, *n.*, mbōlé.
 Bōle = gbōle, *v.*
 Bōma = mbōma, *n.*, mbōmé.
 Bōnda = mbōnda, *n.*, mbōndé.
 *Bōra, *n.*, bōré.
 Bōwa = mbōwa, *n.*, mbōwé.
 Bōya = mbōya, *v. & n.*, mbōyé.
 Bū = mbū, *adv. & prep.*
 Bū, *n.*, būi.
 *Bua, *n.* bōa.
 *Bubu, *intr. v.*
 Bukpia = pugbia, *tr. v.*
 *Būla, būlo, *n.*, būlī, *usually*
 būlīhū.
 *Bule, *intr. v.*
- here.
 dry.
 rice.
 this side.
 here.
 branch.
 people.
 split, tear.
 drain, ebb.
 skilful.
 surround, encircle

 trousers.
 you (*sing.*).
 you not.
 you.
 pull out, come out.
 you.
 to you.
 name.
 to you.
 yours.
 thanks.
 thing.
 dig.
 pierce, shoot.
 how do you do?
 neck.
 drink.
 hammock, net.
 kindred.
 hat, cap.
 knife.
 present, gift.
 under.
 lower part.
 how do you do?
 fly.
 uproot.
 plain, open swamp.

 burst.

Bumbu = mbumbu = wumbu, <i>tr. v.</i>	take, lift up, take away.
De = tē = le, <i>intr. v. ; tr. v.</i>	climb ; lift.
Dē = dēwē = tewe, <i>tr. v.</i>	cut, pass.
Dē = dēwē = ndewe, <i>tr. v.</i>	beat.
Deli = ndeli, <i>adj.</i> , delingo.	wet.
Deli = teli, <i>adj.</i> , delingo.	black.
Demu = temu = lemu, <i>tr. v.</i>	beg pardon, acquit.
Do = to = lo, <i>tr. v.</i>	see.
Dō = tō = lō, <i>tr. & intr. v.</i>	stand, build.
Dō = tō, <i>tr. v.</i>	send.
Dogbē = togbe, <i>adj.</i>	young.
Dogbo = ndogbo, <i>n.</i> , dogboi.	bush.
*Domē, <i>n.</i> , domēi (dommay).	story.
*Domē gbā.	tell a story.
Dome = ndome, <i>n.</i> , domé (dormé).	ground.
Dōme = ndōme = lōme, <i>n.</i> , dōmé (doomé).	shirt.
Dumbēka = lumbeke, <i>n.</i> , dumbēké.	star.
Dumbele = lumbele, <i>n.</i> , dum- belé.	lime, lemon.
Duli = dōli = lōli, <i>n.</i> , dulí.	dance.
*E, <i>adv.</i>	yes.
*Ē, <i>pr.</i>	he not.

F' changes into V.

Fa, <i>prep. & conj.</i> , usually <i>va.</i>	of, for, an account of.
Fākali, <i>n.</i> , fakalí.	pawpaw tree and fruit.
Fakalewe, <i>adj.</i> , Fakálēmōi.	lazy, slack ; a lazy man.
Fāla = vāla, <i>intr. v.</i>	to be ready (to start).
*Fale, <i>conj.</i>	therefore.
Fale = vāle, <i>intr. v.</i>	grow (of plants).
Fandē, <i>n.</i> , fandé.	cotton.
Fawéhū, <i>n.</i>	flat ledge of rocks.
Fāya = vāya, <i>tr. & intr. v.</i>	scatter, spill, waste.
Fe = ve, <i>adv.</i>	completely.
Fē = vē, <i>n.</i> , feí.	pot.

Fe = ve, <i>tr. v.</i>	give. Object, precedes ; person follows with preposition 'to.
Fē, <i>v., trans.</i> <i>intrans.</i>	fill.
Fefe, <i>n., fefeí.</i>	swell (of the body).
*Fele, <i>adj., Fere.</i>	wind.
Fefe.	two.
Fō, <i>tr. v.</i>	two by two.
Fō = fōlō, <i>n.</i>	reach, arrive at, pass through.
Fō, fōfō, <i>n., fōi</i>	day.
Fō, <i>n., fōi.</i>	year.
Fōfō, <i>n., fōfōi.</i>	big biting fly.
Fōfōhū.	open place.
Fōgba, <i>tr. v.</i>	publicly.
Fōlō, <i>n., fōlí.</i>	whip.
Fōma, <i>n., fōmé.</i>	day, sun.
Fōmbō, <i>tr. v.</i>	whip.
Fōni, <i>n., fōní.</i>	extend, unroll.
Fōnya, <i>tr. v.</i>	grass.
Fūhani, <i>n., fūhani.</i>	squeeze.
Fūka, <i>tr. v.</i>	insect.
Fūkō, <i>n., fūkōi.</i>	grind, pound.
	ring, circular pad for the head when carrying a load. Coast English, <i>kātā.</i>
Fūla, <i>tr. v.</i>	hasten.
Fūla, <i>n., fūlé.</i>	village.
Fūlō, <i>tr. v.</i>	loosen.
Fulu (= fu = vu), <i>adj., fulu-ngo, vungo.</i>	living.

Gb changes into Kp.

Gā, <i>tr. v. = gara, kara.</i>	teach, learn.
Gahū = kahū, <i>n.</i>	body.
Gāka = kāka, <i>tr. v.</i>	coil up, encircle.
Gama, <i>adv. prep.</i>	towards, to.
Gbā = kpā, <i>adj.</i>	different.
*Gbā, <i>adv.</i>	first.
*Gbā, <i>tr. v.</i>	stop.
Gbahā, <i>intr. v.</i>	be tired.
Gbale, <i>v.</i>	pain.
*Gbāma, <i>adv.</i>	to no purpose.

Gbāō = kpāō, <i>intr. v.</i>	cry out, scream.
Gbate = kpate, <i>tr. v.</i>	make, construct, repair.
Gbate, <i>intr. v.</i>	be, or become rich.
Gbāya, <i>adj. & n.</i>	strong, force.
*Gbe, <i>pron.</i>	what.
Gbe, <i>tr. v.</i> , gbele.	drive away, dismiss.
*Gbe, <i>intr. v.</i>	let, allow.
Gbē, <i>tr. v.</i>	cease.
Gbēma!	stop that! wait!
Gbē, <i>n. & v.</i>	business, be busy.
Gbē, <i>intr. v.</i>	look.
Gbegbe, <i>n.</i> , gbegbé.	parrot.
Gbela, gbeanga, <i>prep.</i>	near.
Gbele.	what is the matter?
Gbēlē = gbe, <i>tr. v.</i>	leave, dismiss, look at, etc.
Gbenda, <i>tr. v.</i>	pluck fruit, snatch.
Gbenge, gbengeme, <i>adv.</i>	yesterday.
*Gbeva, <i>adv.</i>	why?
*Gbī, <i>n.</i> , gbī.	rudder.
Gbia, kpia, <i>tr. & intr. v.</i>	pull out, come out.
Gbiāhū, <i>adj.</i>	tall.
Gbiaye, <i>n.</i> , gbiayé.	likeness.
Gbo, <i>tr. v.</i>	help.
*Gbo, <i>pr.</i>	what?
Gbō, <i>intr. v.</i>	relieve one's self, go w.c.
*Gboma, <i>adv.</i>	again.
Gbōtō, <i>adj.</i> , gbōtōngo.	many, much.
Gbōwu, <i>intr. v.</i>	be tired.
Gbōwungo.	tired.
Gbōwu, <i>intr. v.</i>	ripen.
Gbōwu, <i>tr. v.</i>	bury.
Gbōye, <i>n.</i> , gbōyé.	sea.
Gboyō, <i>tr. v.</i>	finish.
Gbu and gbue, <i>adv.</i>	last night.
*Ge, <i>adv.</i>	some time ago, the other day.
Ge = ke, <i>tr. v.</i>	show.
Ge ange, angie.	show me, him.
Gele, <i>n. & tr. v.</i>	end.
*Getete, <i>adv.</i>	tightly.
Gili = kilí, <i>intr. v.</i>	think, brood over, remember.
Gili a na.	think of that.

Go = ko, koi.	war.
Gō = kō, <i>n.</i> , gōi.	belly.
Go = ko, <i>tr. v.</i>	fight.
*Go, <i>tr. v.</i>	give.
Bi ngi go a mehe.	give him food.
*Gogoli, <i>adj.</i>	white.
*Gōla, <i>v.</i> , used with <i>nde</i> , as	tell a lie.
ndégola.	
Gōla = kōla, <i>tr. v.</i>	surprise.
Gōle = kōle, <i>tr. v.</i>	divide.
*Gōli, <i>tr. v.</i> , gō'i.	pluck (fruit).
Gōli, <i>tr. v.</i>	buy a wife.
Gōme = kōme, <i>tr. v.</i>	collect, assemble.
Gōna = kōna, <i>tr. v.</i>	introduce.
*Gero, <i>n.</i> , gore.	wall round a town, etc.
Gōrola, gōrolef.	gateway in same.
Gōwō, <i>intr. v.</i>	fly.
Gu = ku, <i>intr. v.</i>	can, able, enough, reach.
Gu = ku, <i>n.</i> , kui.	smell.
Guhā = kuha, <i>adj.</i> , guhango.	far.
Gula = kula, <i>tr. & intr. v.</i>	drop, fall.
Gula = kula, <i>n.</i> , kuré.	cloth.
*Gulo, <i>adv.</i>	in front.
Gulo = kulo, <i>adj.</i> , kulongo.	small.
Guru = kuru, <i>tr. v.</i>	accept.
Gutu = kutu, <i>adj.</i> , kutungo.	short.
*Ha, <i>n.</i> , hei.	female.
*Ha, <i>adv.</i>	to-day.
*Ha, <i>n.</i> , hei.	death.
*Ha = hani, <i>n.</i>	thing.
*Hā, <i>v.</i> , hango.	die, dead.
*Haga, hawa, <i>adj.</i> , hawango.	lazy.
*Haga, hawa, <i>tr. v.</i>	clear, carve.
*Hāka, <i>n.</i> , hākef.	load, utensil, thing
*Hāka, <i>adj.</i> , hākango.	empty.
*Hala, halage, <i>adj.</i>	first.
*Halē, <i>n.</i> , halé.	medicine.
*Hāma, <i>n.</i> , hāmeí.	wet season ; waist.
*Hango, <i>adj.</i>	dead.
*Hani, <i>n.</i> , haní.	thing.

*Hāpē, <i>n.</i> , hapé.	root.
*Hawa, <i>adj.</i> , hawango.	lazy.
*Hege, <i>n.</i> , Hegé = hewe.	soap.
*Hei, <i>tr.</i> & <i>intr. v.</i>	sit, set, plant.
*Heiwulu, <i>n.</i> , heiwulī.	stool.
*Hele, <i>tr. v.</i>	hang.
*Hemu, <i>n.</i> , hemui.	light, candle, etc.
*Henga, <i>n.</i> , hengé.	dream.
Hengá wile.	to dream.
*Hewu, <i>adj.</i> , hewungo.	equal.
*Hī, <i>tr. v.</i>	plant.
*Higbe, <i>intr. v.</i> , higbengo.	sick.
*Hija, <i>tr. v.</i>	beat, stamp.
*Hije, hiye, <i>intr. v.</i>	get up.
*Hina, <i>n.</i> , hiné.	male.
*Hinda, hingda, <i>n.</i> , hindéí.	thing, affair, place.
*Hindō, <i>n.</i> , hindōi.	man.
*Hindōlō, <i>n.</i> , hindōlōi.	son.
*Hini, <i>n.</i> , hiní.	husband.
*Hite, <i>tr. v.</i>	let down.
<i>intr. v.</i>	reach, consult.
*Hiye, <i>adv.</i>	indeed, yes.
*Hiye, <i>intr. v.</i> = hije.	arise.
*Hō, <i>tr. v.</i>	sew.
*Hō, <i>tr. v.</i>	knock, strike against.
*Hō, <i>adv.</i>	then, used at end of interrogative sentences.
*Hōē, <i>interj.</i>	shall we?
*Hōkpa, <i>n.</i> , hōkpe.	nose.
*Hōna, <i>tr. v.</i>	practise witchcraft against.
*Hondo, <i>adj.</i>	hundred.
*Hōta, <i>n.</i> , hōté.	guest, stranger.
*Hou, <i>tr. v.</i>	catch.
Houma !	catch hold !
*Hū, <i>n.</i> , huí.	inside.
<i>prep.</i>	in.
*Hū, <i>prefix.</i>	an intensitive prefix to verbs.
*Hūa, <i>n.</i> , hūéí.	animal, meat.
*Hūgbe, <i>tr. v.</i>	look into.
*Huge, <i>tr. v.</i>	explain, relate.
*Hugo, <i>tr. v.</i>	understand, attempt.

*Hūguhango (pronounced almost <i>ngwango</i>).	distant.
*Huma, <i>tr. v.</i>	steal.
*Huma, <i>tr. v.</i>	measure, compare.
*Hupu, <i>tr. v.</i>	mix.
*Huyela, <i>tr. v.</i>	sweep, wipe.
*I, <i>pr.</i>	he.
*Ī, <i>pr.</i>	he not.
*Ī, <i>adv.</i>	yes.
*Ina, <i>conj.</i>	if, suppose.
*Ita, <i>adj.</i>	one (used in counting).
*Jā, <i>tr. v.</i>	touch.
Jā a ngie.	touch it.
Jama = sama, <i>n.</i> , jamei.	distinguished person.
Jango = sawango, <i>adj.</i>	three (special use).
Wu jango.	you three.
Jegá = jia kã.	walk quickly.
*Ji, <i>dem. pr.</i>	this.
*Ji, <i>conj.</i>	when, if.
Ji = je = nje, <i>n.</i>	mother.
*Jia, <i>intr. v.</i> (also ji).	walk, travel.
n., jieí.	journey.
Jia = njia, <i>n.</i> , njiei.	word, palaver.
*Jialō, <i>n.</i> , jialōi.	child that can just walk.
*Jiwi, <i>n.</i> , jiwi.	key.
Jō = sō, also jōlo, <i>tr. v.</i>	obtain, get, marry a wife.
Jōla = sōla, <i>n.</i> , sōle.	noise.
Jōndu = sōndu, <i>tr. v.</i> & <i>n.</i>	swear, curse.
Jōngo = sōngo, <i>n.</i>	equivalent.
Ngi jōngoi.	its equivalent, its cost.
Gbe jōngo?	how much?
Jōso = sōso, <i>tr. v.</i>	load a gun, pack a hole.

K changes into G.

Kā, <i>n.</i> , kãi.	dirt.
*Kā, <i>adv.</i>	very, very much.
Kā = kara, <i>tr. v.</i>	teach.
Ka, <i>n.</i> , kei.	husk, empty shell, etc.

Kafa, <i>tr. v.</i>	cheat.
Kahā, <i>n.</i> , kahei.	basket.
Kahū, <i>n.</i> , kahui.	body.
Kaye, <i>n.</i> , kayé.	rust.
*Kaká, <i>adv.</i>	quickly.
*Kākā, <i>adv.</i>	very.
Kaka = gaka, yaka, <i>n.</i> , kakeí.	side.
Take, <i>n.</i> , kakeí.	wall.
Kala, <i>n.</i> , kaleí.	circle.
Kale, <i>n.</i> , kalé.	seed, bone, cartridge.
Kali, <i>n.</i> , kalí.	hoe.
Kali, <i>n.</i> , kalí.	snake.
Kalō, <i>n.</i> , kalōi.	basin.
Kama hani, <i>n.</i>	wonderful thing.
Kamba, <i>n.</i> , kambé.	grave.
Kaŋa, <i>n.</i> , kaŋa.	box.
Kani, <i>n.</i> , kani.	—
Kani gboli.	gold.
Kani gogole.	silver.
*Karō, <i>n.</i> , Karōmo.	Vai, a neighbouring people to the Mendes.
Kasō, <i>adj.</i>	cunning.
Kata, <i>n.</i> , kateí.	hedge.
Katéhū.	garden, enclosure.
Kaye, <i>n.</i> , kayé.	fault.
Ke = ge, <i>v.</i>	show.
*Ke, <i>conj.</i>	and.
*Ke, <i>n.</i> , kei.	father, master.
*Kea = kia <i>and</i> kina, <i>conj.</i> , &c.	when.
Kea ji na.	like this.
Kele, <i>tr. v.</i>	end.
*Kelei, kere?	is it not so?
Kelema, <i>n.</i> , kelemeí.	end.
*Kene, <i>n.</i> , kene.	old man, a title of respect.
Kenye, <i>n.</i> , kenyeí.	country.
*Kia, <i>conj.</i>	whilst, when, etc.
*Kina, <i>conj.</i>	ditto
Kō = gō, <i>n.</i> , gōi.	belly.
Ko, <i>n.</i> , koi, <i>also v.</i>	war.
Kō, kōlo, <i>tr. v.</i>	know, try.
Kōhū, <i>n.</i> , koihū <i>or</i> kohui.	belly.

Kõhune, <i>n.</i> , kõhuné.	joy.
Koko, <i>n.</i> , kokoi.	ant-hill.
Koko, <i>tr. v.</i>	find.
Kokoli, <i>tr. v.</i>	ditto
Kolama, <i>tr. v.</i>	surprise.
Koli, <i>n.</i> , kolī.	scissors.
Kõle, <i>tr. v.</i>	wash, clean.
Kõle, <i>adj.</i> , kõlengo.	clean.
Kole, <i>tr. v.</i>	divide.
Kole, <i>adj.</i> , kolengo.	cold.
Koli, <i>n.</i> , kolī.	leopard.
Koli, <i>tr.</i>	pluck fruit.
Kolo, <i>n.</i> , kole.	paper, book, skin.
Kõlõ, <i>n.</i> , kolī.	fire-place, barrel.
Kolõ, <i>tr. v.</i>	try, feel.
*Kolu, <i>n.</i> , kolī.	iron.
Kõma, <i>n.</i> , komé.	assembly.
Kõme, <i>tr. v. & noun.</i>	collect, meet.
Komi, <i>n.</i> , komí.	bee, honey.
Kõnda, <i>n.</i> , kõndé.	mortar for pounding grain.
Kõnu, <i>n.</i> , kõnī.	axe.
Kõtõ, <i>adj.</i> ; kõtõngo, <i>v.</i>	bent ; roll up.
Kõtu, <i>n.</i> , kotī.	rock, stone.
Kõwe, <i>n.</i> , kõwé.	log, fallen tree.
Kõwo, <i>adj.</i>	left (hand).
Kõwõ, <i>intr. v.</i>	fly.
Kõwu, <i>n.</i> , kõwī.	wood.
*Ku, <i>n.</i> , kui.	day.
Ku, <i>n.</i> , kui.	smell.
Kuhamā, <i>adj.</i>	far.
Kuimeni, <i>tr. v.</i>	smell.
Kui neingo.	it smells sweet.
Kui nyamungo.	it smells bad.
Kū = gu, <i>v.</i>	can, able.
Kula = gula, <i>tr. & intr. v.</i>	drop, fall.
Kula, <i>n.</i> , kulé, kuré.	cloth.
Kula gutu, <i>n.</i> , kula gutī.	lit. small cloth, rag or any piece.
Kulõ, <i>adj.</i> , kulongo, kulī,	small.
gulongoi, wulī, wulongoi.	
Kulu = kuru, <i>tr. & intr. v.</i>	agree, accept.

Kundéhū, <i>n.</i>	corner, or recess for a bed.
Kungoi hū, <i>n.</i>	annex to a house, room.
Kuru = kulu, <i>tr. & intr. v.</i>	agree, accept.
Kutu, <i>adj.</i> , kutungo.	short.

Kp changes into Gb.

Kpa, <i>n.</i> , kpaé.	debt.
Kpa, <i>adj.</i>	different.
Kpā = kpala = kpaé.	farm.
Kpa, <i>adv.</i>	fast.
Kpā, <i>tr. v.</i>	count.
Kpaki, <i>n.</i> , kpakí.	arm, shoulder, wing.
Kpakpa, <i>tr. v.</i>	fasten, nail.
Kpakpau, <i>adj.</i> , kpakpaungo.	difficult.
Kpala, <i>n.</i> , kpalé.	farm.
Kpale, <i>n.</i> , kpalé.	pain.
Kpambi, <i>n.</i> , kpambi.	line, mark.
Kpande, <i>tr. & intr. v.</i>	shout out.
Kpande, <i>n.</i> , kpandé.	gun.
Kpandi, <i>tr. v.</i> ; <i>adj.</i> , kpandi- ngo.	heat, hasten ; hot.
Kpangba, <i>n.</i> , kpangbé.	broom.
Kpāō, <i>n. & v.</i>	cry, call.
Kpate, <i>tr. v.</i>	make, repair.
Kpate, <i>adj.</i> , kpatengo.	rich.
Kpawu, <i>n.</i> , kpawuī.	bridge.
Kpē, <i>n.</i>	business.
Kpengo, <i>adj.</i>	busy.
Kpē, <i>tr. v.</i>	stop.
Kpa, <i>adv.</i>	still, quiet.
Kpē, <i>tr. v.</i>	drive, dismiss.
Kpē = kpēlē, <i>tr. v.</i>	look at.
Kpēkpē, <i>v. & adj.</i>	good.
= yekpe, yekpengo.	
Kpēle = kpere, <i>adj.</i>	all.
Kpēle, <i>n.</i> , kpēlé.	beard.
Kpēlē, <i>n.</i> , kpēlēi and kpēl.	time.
Kpēma = kpelema, <i>n.</i> , kpēmé.	time.
Kpia = gbā, <i>v.</i>	pull out, come out.
Kpiadi, <i>n.</i> , kpindi.	night.

Kpini, <i>tr. v.</i>	twist
Kpiti, <i>n.</i> , kpiti.	grass.
Kpohū, <i>n.</i>	flour.
Kpoko, <i>n.</i> , kpokoi.	evening.
Kpoku, <i>intr. v.</i>	sprout.
Kpōlē, <i>adj.</i> kpōlengo.	unripe.
Kpōli, <i>tr. v.</i>	drink.
Kpōli, <i>n.</i> , kpōlí.	river.
Kpōlō, <i>n.</i> kpōlí.	salt.
Kpōwa, <i>adj.</i> , kpōwango.	foolish.
Kpoye, <i>n.</i> , kpoyé.	sea.
Kpoyō <i>tr. v.</i>	finish.
Kpūeila, <i>n.</i> , kpūeilé.	hut.
Kpūko, <i>n.</i> , kpūkoi.	bed.
Kpuli, <i>tr. v.</i>	shave the head.
Kpulo, <i>n.</i> , kpulí.	knot.
Lā = ndā, <i>n.</i> , lāi.	leaf.
Lā = nda, <i>n.</i> , lei.	mouth, opening as a gate, etc.
Lā = ndā, <i>tr. v.</i>	pull.
Lā = nda, <i>tr. & intr. v.</i>	lay, lie, place.
*Lā, <i>adv.</i>	not.
*Lā, <i>n.</i> , lei.	name.
Labu = ndabu, <i>adv.</i>	in front.
Lagbou = ndagbou, <i>tr. v.</i>	shut.
Lahī = ndahī, <i>tr. v.</i>	warn.
Lakpa = ndakpa, <i>v.</i>	grow up.
Lala = ndala, <i>n.</i> , laléí.	oar.
Lama = ndama, <i>n.</i> , lameí.	lying down place, bed.
Lapi = ndapi, <i>v. & n.</i>	fight (not war), wrestle, swim.
Latō = ndatō, <i>tr. v.</i>	praise.
Lave = ndave, <i>tr. v.</i>	fill.
Lavengo.	full.
Lawō = ndawō, <i>tr. v.</i>	open.
Layia = ndayia, <i>n.</i> , layiei.	word, order.
Lē = ndē, <i>tr. v.</i>	bear, beget.
Le = de = te, <i>tr. v.</i> ; <i>intr. v.</i>	lift up; climb.
*Le, <i>adv.</i>	still.
*Lē, <i>adv.</i>	a little.
Lē = ndē, <i>intr. v.</i>	speak, tell.
Le = de, <i>tr. v.</i>	condemn.

- *Le, *v.*
 Le = nde, *n.*, ndei.
 Le = lewe = tewe.
 Lekpe = ndekpe, *tr. v.*
 *Lele, *adv.*
 *Lele, *adj.*
 Lēli = ndēli, *tr. v.*
 Lema = ndema, *tr. v.*
 Lembi = ndembi, *tr. & intr. v.*
 Lemu = temu, *tr. v.*
 Lenga = ndenga, *pl. n.*
 Lenga = tenga, *adv.*
 Lewe = tewe, *tr. v.*
 = ndewe, *tr. v.*
 Lī = ndī, *n.*, lī.
 *Li, *intr. v.*
 past tense, ya.
 Lia = ndia, *n.*, ndiei.
 Lila = di la, *tr. v.*
 Līma = ndima, *n.*, līmei.
 Līwi = tīwī, *tr. v.*
 *Lo, *v.*
 Lo = to, *tr. v.*
 Lō = ndō, *n.*, lōi.
 Lō = dō = tō, *tr. & intr. v.*
 Lō = ndo, *n.*, lōi.
 *Lō, *n.*, lōi.
 Lō = dō = tō, *tr. v.*
 *Lō, *tr. v.*
 Lō = ndō, *tr. v.*
 Lōhū = ndōhū, *tr. & intr. v.*
 Lōkō = tōkō, *n.*, lōkōi.
 Lōle = ndole, *n.*, lōlé.
 *Lōle, *adv.*
 Lōli = dōli, *n. & v.*
 Lōlo = ndolo, *n.*, lōlé.
 *Lōlu, *adj.*
 *Lōme-lōme, *adv.*
 Lōndō = ndōndō, *v.*
 Lōwu = ndōwu, *tr. v.*
 Lua = ndua, *n. & v.*
 Lugo = tugo, *adv.*
- to be.
 a lie.
 cut, pass.
 arrange in order.
 slowly.
 wrong.
 appease.
 forget.
 delay.
 acquit.
 children.
 together.
 cut, pass.
 beat.
 heart.
 go.
 middle.
 take away.
 choice.
 close (the eyes).
 to be.
 see.
 child.
 stand, stop, build, follow.
 rum, wine.
 day.
 send.
 like, want.
 leave.
 lose, be lost.
 hand, arm.
 hunger.
 how many.
 play, dance.
 ground, country.
 five.
 noiselessly.
 be silent, cease.
 hide.
 fear.
 in front.

Lula = ndula, *intr. v.*
 Luma = duma, *intr. v.*
 Luva = nduva, *intr. v.*

rot, decay.
 consent.
 spend the day.

*Ma, *prefix.*
 *Ma, *pr.*
 *Mā, *pr.*
 *Ma, *prep.*
 *Mā, *tr. v. & n.*
 *Mābāli, *tr. v.*
 *Made *tr. v.*
 *Madewe, *tr. v.*
 *Magbia, *tr. v.*
 *Māgōmbō, *tr. v.*
 *Mahā, *n.* mahé.
 *Mahēu, *tr. v. & adj.*
 *Mahou, *tr. v.*
 *Mahū, *prep.*
 *Mahūgbēle (-gbe), *tr. v.*
 *Majia, *tr. v.*
 *Make, *tr. v.*
 *Malē, *tr. v.*
 *Male, *tr. v.*
 *Malewe, madewe, *tr. v.*
 *Maluve, *tr. & intr. v.*
 *Mama, *n.*, mamé.
 *Mamage, *n.*, mamagei.
 *Mamamau, *n.*, mamamaui.
 *Mamō, *n.*, mamōi.
 *Mama, *adj.*
 *Mana, *n.*, mané.
 *Manda, *adv.*
 *Mane, *adj. & tr. v.*
 *Mane, manehe, *tr. v.*
 *Mani, *n.*, manī.
 *Mani, *tr. v.*
 *Manu, *tr. v.*
 *Matō, *tr. v.*
 *Mavula, *tr. v.*
 *Mawali, *n.*, mawali.
 Mawali hou.
 *Maweale, *tr. v.*

intensive prefix to verbs.
 we.
 we not.
 for, on, to.
 desire.
 refuse, hinder.
 raise.
 cut off, detain.
 undress, pluck a bird.
 strip leaves off a branch.
 king, chief.
 equal, make equal.
 choose.
 on, above.
 watch over.
 sell.
 feed.
 meet, overtake.
 cover, roof.
 cut off.
 change.
 elderly person, grandparent.
 foolishness.
 pity.
 owner.
 foolish.
 plantain.
 tightly.
 sweet, sweeten.
 watch.
 trap.
 want, be in need of.
 forgive.
 add to, increase.
 hasten.
 bet.
 make a bet.
 cover.

*Mawulō (mau'ro), <i>tr. v.</i>	wait for.
*Mayafa, <i>tr. v.</i>	backbite.
*Maye, <i>tr. v.</i>	stoop, lower.
*Mayela, <i>tr. v.</i>	brush.
*Mayia, <i>n., mayiei.</i>	accusation.
Mayia <i>ge.</i>	accuse.
*Mayili, <i>tr. v.</i>	dress.

Mb changes into *B*.

Mbā, <i>n., mbāi.</i>	friend.
*Mbā, <i>prep.</i>	top.
Mba, <i>n., mbei.</i>	rice.
Mbaka, <i>n., mbaké.</i>	music.
Mbala, <i>n., mbalé.</i>	sheep.
Mbali, <i>tr. v.</i>	vomit.
Mbalu, <i>n., mbalí.</i>	cane loop to climb trees.
Mbawa, <i>n., mbawé.</i>	soap.
*Mbe, <i>adv.</i>	to me here.
Mbela, <i>tr. v.</i>	split, tear.
Mbele = mbewelee.	this road.
Mbēmbē, <i>tr. v.</i>	swing round, encircle.
Mbō, <i>tr. & intr. v.</i>	dig.
Mbō, <i>tr. & intr. v.</i>	pierce, penetrate.
Mbogba, <i>n., mbogbé.</i>	cutlass.
Mbola, <i>n., mbolé.</i>	cup.
Mbōlē, <i>intr. v.</i>	be blind.
Mbōlō, <i>n., mbōlī, mbōlōhū.</i>	throat.
Mbōma, <i>n., mbōmé.</i>	hammock.
Mbōnda, <i>n., mbōndé.</i>	kindred.
Mbōwa, <i>n., mbōwéi.</i>	knife.
Mbu, <i>adv. & prep.</i>	under.
Mbumbu, <i>tr. v.</i>	take up.
Mbumbu, <i>n., mbumbui.</i>	fish-trap.
*Mē.	we not (<i>condit.</i>).
*Mē.	we say.
*Me, <i>tr. v.</i>	eat.
*Mehe, <i>n., meheí.</i>	food.
*Meni and me, <i>tr. v.</i>	hear, understand, perceive.
*Mi, <i>mindō, adv.</i>	where.
*Mia, <i>miando, adv.</i>	yonder.

*Mia, <i>v.</i>	is.
*Migbe, <i>adv.</i>	when?
*Miji, <i>n.</i> miji.	needle.
*Mini, <i>n.</i> & <i>adj.</i> Miningo.	heavy.
*Mīta, <i>n.</i> mīté.	spoon.
*Mo, <i>tr. v.</i>	burn.
*Moli, <i>tr. v.</i>	ask.
*More, Moremo, Moremōi.	More man, <i>i. e.</i> Moor by derivation—any Mahommedan.
*Mu, <i>pr.</i>	we.
*Mū, <i>pr.</i>	we not.
*Mua, <i>pr.</i>	we.
*Mua, <i>intr. v.</i>	bathe.
*Mumu, <i>adj.</i>	small, applied to young birds, nails, etc.
*Na, <i>adv.</i>	there.
*Na, <i>dem. pr.</i>	that.
*Nā, <i>adv.</i>	now.
*Nama, <i>n.</i> , namé.	blood.
*Namu, <i>intr. v.</i>	slip.
*Nani, <i>adj.</i>	four.
*Navō, <i>n.</i> , navōi.	money.
Ndā, <i>n.</i> , ndāi = lāi.	leaf.
Nda, <i>n.</i> , ndei = lei.	mouth, door.
*Nda, <i>n.</i> , ndei.	portion.
Ngi nda, <i>poss. pr.</i>	his own.
Nda = la, <i>tr. v.</i>	lay, lie down.
Ndā, <i>tr. v.</i>	pull.
*Ndahani, <i>n.</i> , ndahani.	meat, fish, etc., used as food.
Ndakpa = lakpa, <i>intr. v.</i>	grow.
Ndakpa, <i>n.</i> , ndakpēi.	young man.
Ndakpalō, <i>n.</i> , ndakpalōi.	ditto.
Ndalō = lalō, <i>tr. v.</i>	join.
Ndapi = lapi, <i>tr. v.</i>	fight, wrestle, swim.
Ndave = lave, <i>tr. v.</i>	fill.
Ndawō = lawō, <i>tr. v.</i>	open.
Ndē = le, <i>n.</i> , lei.	child.
*Nde = ndewe, <i>n.</i> , ndei.	brother.

Ndē = le, <i>tr. v.</i>	tell.
Nde = le, <i>n.</i>	a lie.
Ndē = lē, <i>tr. v.</i>	bear, beget.
*Ndegola, <i>intr. v.</i>	tell a lie.
Ndeli = deli, <i>v. & adj.</i> , nde- lingo.	wet.
Ndende = lende, <i>n.</i> , ndendei.	boat.
Ndevu = levu, <i>n.</i> , levui.	life, rest.
Ndewe = lewe, <i>tr. v.</i>	beat.
*Ndewe, <i>n.</i> , ndewei.	brother.
Ndī = li, <i>n.</i> , lī.	heart.
Ndia = lia, <i>n.</i> , ndiei, <i>also prep.</i>	middle.
*Ndiamo, <i>n.</i> , ndiamōi.	friend.
Ndile or ndili = dile, <i>n.</i> , ndilī.	boa-constrictor.
Ndō = lō, <i>n.</i> , lōi.	son, daughter.
Ndō = lō, <i>tr. v.</i>	leave.
Ndō = lō, <i>n.</i> , lōi.	rum, wine.
Ndogbō = dogbō, <i>n.</i> , ndogbōi.	bush.
Ndōke = lōke, <i>tr. v.</i>	clear bush, etc.
Ndōle = dōle, <i>n.</i> , ndōlé.	hunger.
*Ndōlē, <i>tr. v.</i>	bear children.
Ndōli = dōli, <i>n.</i> , ndōlī.	hook, fish-hook.
Ndōlo = lōlo, <i>n.</i> , ndōlé.	ground, world, country.
Ndōma = lōma, <i>n.</i> , ndōmé (doomé).	shirt.
Ndōma = doma, <i>n.</i> , ndōmé (dormé).	ground.
Ndondo = londo, <i>v.</i>	cease.
Ndopa = dopa, <i>n.</i> , ndopé.	antelope, deer.
Ndōpō = lōpō, <i>n.</i> , ndōpōi.	boy, girl, inferior.
Ndōvo = lōvo, <i>intr. v.</i>	be unsuccessful.
Ndōwa = lōwa, <i>n.</i> , ndōwé.	hole.
Ndōwō = lōwō, <i>n.</i> , ndōwōi.	horn.
Ndōwu = lōwu, <i>tr. & intr. v.</i>	hide.
Ndufe = lufe, <i>tr. v.</i>	extinguish.
Ndūla = lula, <i>tr. & intr. v.</i>	rot.
Nduli = duli, <i>n.</i> , ndulī.	smoke.
Nduwe = luwe, <i>tr. v.</i>	clear the bush.
*Ne, <i>n.</i> , nei.	tongue.
*Ne, <i>n.</i> , nei, & <i>tr. v.</i>	pleasure, please.
Nengo.	sweet.

*Nemáhū, <i>n.</i>	sense.
Nemáhū lengo.	clever.
*Nene, <i>n.</i> , neneí.	shade.
*Neni & ne, <i>v.</i>	sweeten.
*Nete, <i>n.</i> , neté.	door (= the door itself).
Nga = ga, <i>pr.</i>	I.
Ngā = gā, <i>prep.</i>	I not.
Nga, <i>adv.</i> & <i>prep.</i>	on top.
Ngāfa = yafa, <i>n.</i> , ngafeí.	spirit.
Ngāfa = yafa, <i>tr. v.</i>	slander.
Ngahango = yahango, <i>adj.</i>	blunt.
Ngahuma = yahuma, <i>tr. v.</i>	steal from.
Ngāla yala, <i>n.</i> , ngalé.	mat.
Ngāle = yale, <i>tr. v.</i>	break.
Ngali = gali, <i>n.</i> , ngali.	thorn.
Ngalu = ngau = yau, <i>n.</i> , ngalui.	egg, moon.
Ngama = yama, <i>n.</i> , ngameí.	eye, face.
Ngama = yama, <i>tr.</i> & <i>intr. v.</i>	return.
Ngāngē = yange, <i>tr.</i> & <i>intr. v.</i>	scratch, itch.
Ngape, <i>tr. v.</i>	turn upside down.
Ngara = gara, <i>n.</i> , ngaré.	a coarse grass.
Ngate = yate, <i>tr.</i> & <i>intr. v.</i>	kindle.
*Ngē, <i>pr.</i>	I not.
*Ngē, <i>v.</i>	I say.
Ngela = yela, <i>tr. v.</i>	sweep, clean, wipe.
*Ngela-ngela.	one by one.
*Ngēlē, <i>n.</i> , ngēlēí.	heaven, sky, cloud.
*Ngēlēwō, <i>adv.</i>	at daybreak.
*Ngeleya, <i>adv.</i>	aloft.
Ngeli = yeli, <i>tr. v.</i>	abuse.
*Ngenda, <i>n.</i>	morning.
Ngenge = yenge, <i>n.</i> , yengé.	work.
Ngengemō, <i>n.</i> , ngengemōi; <i>pl.</i> gengebra.	workman, labourer.
*Ngēvō, <i>n.</i> , ngevōi.	dry season.
*Ngēwō, <i>n.</i> , Ngewōi.	God.
Ngeya = yeya, <i>n.</i> , ngeyēí.	rope.
Ngeya = yeya, <i>tr. v.</i>	buy.
Ngi = gi, <i>pr.</i>	I.
Ngi, <i>pr.</i>	his, him.

Ngī = gī, <i>pr.</i>	I not.
*Ngīē, <i>pr.</i>	him.
Ngila = gila, <i>n.</i> , ngilē.	dog.
Ngīlī = yīlī = yī, <i>tr. v.</i>	cook.
Ngīli = yīli, <i>tr. v.</i>	bind.
*Ngītiya, <i>adv.</i>	outside.
*Ngīyē, <i>n.</i> , ngīyē.	hill.
*Ngīye, <i>conj.</i>	until, except.
Ngō = wō, <i>n.</i> & <i>v.</i> , ngoi.	cry.
Ngō = wō, <i>n.</i> , ngōi.	voice, word, message.
*Ngōla, <i>n.</i> , ngōlē.	bush.
Ngōlē = gōlē, <i>v.</i>	shave the face.
Ngōli bō, <i>intr. v.</i>	piss.
Ngolo = wolo, <i>adj.</i> , ngolongo.	large.
Ngolo = wolo, <i>intr. v.</i>	weep.
Ngombu = yombu, <i>n.</i> , ngombui.	fire.
Ngongo = ngolongo, wongo, <i>adj.</i>	large.
Ngongolu = yongolu, <i>n.</i> , ngongolui.	tooth.
Ngōva = wōva, ngōvango, <i>adj.</i>	old.
Ngu = wu, <i>n.</i> , ngui.	head.
Ngu = wu, <i>tr. v.</i>	wake up.
Ngua = wua, <i>n.</i> , guef.	fruit.
Ngua = wua, <i>tr. v.</i>	wash (clothes), put on, thrust in.
Ngulē = wule, <i>n.</i> & <i>v.</i> , ngulē.	song.
Ngulī = gulī, <i>tr. v.</i>	paddle.
Ngulo = wulo, <i>n.</i> , ngulē.	oil.
Ngulu = wulu = nguru, <i>n.</i> , ngulī.	tree, stick.
Ngundu, <i>adj.</i> , wundungo.	green, raw.
*Nī, <i>adv.</i>	so, thus.
*Nika, <i>n.</i> , nikef.	cow.
*Nina, <i>adj.</i> , ninango.	new.
*Nini, <i>n.</i> , nīni.	female breast.
Nja = ya, <i>n.</i> , njei.	water, rain.
*Njala, <i>n.</i> , njalef.	landing-place.
*Njalōwa, <i>n.</i> , njalōwé.	water-hole.

Njasa = yasa, <i>n.</i> , yasé.	thatch—generally, and from the oil-palm in particular.
Nje = yi, <i>n.</i> , nji.	mother.
*Njē, <i>n.</i> , njēi.	goat.
Nje = yē, <i>tr. v.</i>	lower.
Njepe = yepe, <i>n. & v.</i> , njepé.	talk.
Nji = yi, <i>n. & v.</i> , nji.	sleep.
Njia = yia, <i>n.</i> , njiei.	word, affair, palaver.
Njuo = yuo, <i>n.</i> , = njuŋi.	finger.
*Nu = numu, <i>n.</i> , numuf;	person.
<i>pl.</i> nunga.	
*Nwona, <i>adj.</i> , nwonango.	bitter.
*Nwoni, <i>n.</i> , nwoni.	bird.
*Nya, <i>pr.</i>	my, me.
*Nyaha, <i>n.</i> , nyahéi.	woman, wife.
*Nyamu, <i>adj.</i> , nyamungo.	bad.
*Nyande, <i>adj.</i> , nyandengo.	fine.
*Nyani, <i>tr. v.</i>	spoil.
*Nyapō, <i>n.</i> , nyapōi.	young woman.
*Nye, <i>n.</i> , nyé.	fish.
*Nyegi, <i>tr. v.</i>	mark, write.
*Nyī, <i>tr. v.</i>	bite.
*Nyoko, <i>n.</i> , nyokoi.	manner, sort.
*Nyonyo, <i>pr.</i>	each other.
Pa = wa, <i>tr. v.</i>	kill.
Panda = wanda, <i>adv.</i>	properly.
*Pawa, <i>tr. v. & n.</i> , pawé.	pay.
Pē = pēlē = wē = wēlē = pilē	do.
= wile = wiri, wi, <i>tr. v.</i>	
*Pei or peñ, <i>adv.</i>	first.
Peka = weka, <i>n.</i> ; <i>adj.</i> , pekei.	other.
Pela = wela, <i>tr. v.</i>	finish.
Pela = wela, <i>intr. v.</i>	flee.
*Pē-lá, <i>n.</i> , pē lei.	doorway.
*Pēle, <i>n.</i> , pēlē or pēlí.	road.
Pēlē = wēlē, <i>n.</i> , pēlēi.	house.
Pēbu.	indoors.
*Pēna, <i>n.</i> , pēné.	clay for pottery.
Pili = wili = p'li, <i>tr. v.</i>	throw.
Pime = wime, <i>intr. v.</i>	run.

Pinde = winde, <i>intr. v.</i>	jump.
*Po, <i>tr. v.</i>	cut with an axe.
*Poloh, <i>adv.</i>	far.
Pōma = wōma, <i>n.</i> , pōmé.	corpse.
Pōma = wōma, <i>prep. & adv.</i> ; <i>n.</i> , pōmei or wōma.	behind.
Pōna = bōna, <i>tr. v. & adj.</i> , pōnango.	straighten, straight.
*Pōnje, <i>tr. v.</i>	strip leaves.
*Pōpa, <i>n.</i> , pōpé.	pond, lake.
Pōpō = wōpo, <i>tr. v.</i>	carry on the back.
*Porō, <i>n.</i> , poré.	earth, soil.
Pōte = wōte, <i>tr. v.</i>	turn.
Pōwa = bōwa, <i>n.</i> , pōwé.	flower.
*Pu, <i>adj.</i>	ten.
Pu = wu, <i>tr. v.</i>	put, pour.
*Pū.	European.
Pūmō, pūmōi.	European person.
Puyia, puyiei.	European language.
Pukpia = wukpia, <i>tr. v.</i>	uproot.

S changes into *J*.

Sago, sao, <i>adv.</i>	no.
Sama = jama, <i>n.</i> , samé.	person of distinction.
Samba, <i>n.</i> , sambé.	basket.
*Sande, <i>n.</i>	a female society = <i>Porō</i> for men.
*Sangbā, <i>n.</i> , sangbāi.	drum.
*Sange, <i>adv.</i>	just now, recently.
*Sani, <i>n.</i> , saní.	bottle.
*Sawa, <i>adj.</i>	three.
*Se, <i>n.</i> , sé.	thanks.
*Segbula, <i>n.</i> , segbulé.	rattle.
Seje, sese, <i>tr. v.</i>	slice.
Sejia, <i>tr. v.</i>	shake.
Seli, <i>n.</i> , seli.	judge, witness.
*Sema, <i>n.</i> , seme.	bamboo.
Sia, <i>tr. v.</i>	rub.
*Silō, <i>n.</i> , silōi.	spider.
*Sina, <i>adv.</i>	to-morrow.
Sō = jō = sōlo = jōlo, <i>tr. v.</i>	marry, get, obtain.

Soku, <i>adj.</i> , sokuŋgo.	bend.
Sokuihū, <i>n.</i>	cape, corner of a wood, etc.
Sole = jore, <i>n.</i> , solé.	noise, shouting.
Solo = sɔ.	see sɔ.
Sɔndu = jundu, <i>tr. v.</i>	curse.
Songo = jongo, <i>n.</i> , songoi,	price.
<i>prep.</i>	instead of.
Susu, <i>adj.</i> , susungo.	deep.
*Ta, <i>pr.</i>	he, she, it.
*Tā, <i>pr.</i>	he not, she not, it not.
*Ta, <i>conj.</i>	and, with.
*Ta, <i>n.</i> , tei.	town.
*Tamia, <i>conj.</i>	therefore ; so it is.
*Tanga, <i>n.</i> , tangé.	cassada.
Tātɔ = tɔtɔ = lɔtɔ, <i>tr. v.</i>	begin.
*Tau, <i>adj.</i>	nine.
*Tāve, <i>n.</i> , tavé.	tobacco-pipe.
*Tāwa, <i>n.</i> , tawé.	tobacco.
*Tē.	they not.
*Te, <i>n.</i> , te.	fowl.
*Tē, <i>v.</i>	they say.
Te = le = de, <i>tr. v.</i>	raise.
*Tē, <i>adv.</i>	almost ; also indicates continuous action.
*Tekpe, <i>n.</i> , tekpe.	basket.
Teli = deli, <i>adj.</i> , telingo.	black.
Temu = lemu = demu, <i>tr. v.</i>	acquit, ask pardon.
Tenga = lenga, <i>adj.</i>	some.
* <i>adv.</i>	perhaps.
= lenga, <i>prep.</i>	towards, together with.
Tewe = lewe = dewe, <i>tr. v.</i>	cut, pass, cross, decide.
*Tewu, <i>n.</i> , tewui.	palm-nuts.
*Ti.	they, them.
*Ti.	they not.
*Tia.	they.
*Tiä.	them.
*Tifa, <i>n.</i> , tifé.	twig.
Tikpo = likpo, <i>n.</i> , tikpoi.	walking-stick.
Tiwi = liwi, <i>tr. v.</i>	close (the eye).
To = lo = do, <i>tr. v.</i>	see.

Tō = lō = dō, <i>tr. v.</i>	send, point at, stand, build, follow.
*Tohe, <i>n. & intr. v.</i>	cough.
Tōkō = lōkō, <i>n.</i> , tōkōi.	hand, arm.
*Tōkpo, <i>n.</i> , tōkpoi.	oil-palm.
*Tōkpolō, <i>n.</i> , tōkpolōi.	palm wine.
Tōli = lōli = dōli = ruri, <i>tr. v.</i>	call.
Tōlō = lōlō, <i>n.</i> , tōlōi.	jealousy.
*Tōne, <i>tr. v.</i>	tickle.
*Tōnya, <i>n.</i>	truth.
Toto = tāto = lōtō.	begin.
Tōwo = lōwo, <i>n.</i> , tōwé.	fame, report.
*Tōwu, <i>n.</i> , tōwui	palm-nut.
Tukpe = lukpe, <i>tr. v.</i>	push.
Tuwo = tugo = lugo = luwo, <i>adv. & prep.</i>	before.

V changes into F.

Va, <i>prep.</i>	of, on account of, for.
Va, <i>tr. v.</i>	salute, say good-bye.
Vala, <i>tr. v.</i>	get ready.
Vale, <i>intr. v.</i>	grow—of plants.
Vaya, <i>tr. v.</i>	scatter.
Ve = fe, <i>tr. v.</i>	give.
Ve, <i>adv.</i>	completely.
Veli, <i>tr. v.</i>	say good-bye.
Veli, <i>tr. v.</i>	ask for.
Vu, <i>intr. v. & adj.</i>	live.
Nu vu.	a living person.
*Wa, <i>pr.</i>	you.
*Wā, <i>pr.</i>	you not.
*Wa, <i>intr. v.</i>	come.
Wa a.	come with = bring.
Wala, <i>intr. v.</i>	bring.
*Wā, <i>adj.</i> , wāi.	great.
Wā = pā, <i>tr. v.</i>	kill.
We = ye, <i>prep.</i>	to, for.
Wē = wēlē, <i>n.</i>	house.
Wē = pē, <i>tr. v.</i>	do.
*Wē, <i>pr.</i>	we not.

Wēhinda = pēhinda, <i>n.</i> , wē-	conduct.
hindef.	
Weka = peka, <i>adj.</i>	other.
Wela = pela, <i>tr. v.</i>	finish.
Wela = pela, <i>intr. v.</i>	run away.
Wēlē = pele = pe = we.	do.
Wili = pīlī, <i>tr. v.</i>	throw, shoot.
Wime = pime, <i>intr. v.</i>	run.
*Wō, <i>pr.</i>	own.
Wō = ngō, <i>n.</i> , wōi.	voice.
Wō = ngō, <i>tr. v.</i>	break.
*Wō, <i>adv.</i>	formerly.
*Wōfela, <i>adj.</i>	seven.
*Wōita, <i>adj.</i>	six.
Wōla = ngōla, <i>v. n.</i>	weeping.
*Wōlō = wō, <i>intr. v.</i>	listen.
Wōlongo = ngōlongo, <i>adj.</i>	great.
Wōma = pōma, <i>n.</i> , wōmei.	back.
<i>prep.</i>	behind.
*Wōnga, <i>n. pl.</i> , wōngeisia.	relations.
Wōngo = ngōngo, <i>adj.</i>	big.
Wōpō = pōpō, <i>tr. v.</i>	carry on the back.
Wōte = pōte, <i>tr. v.</i>	turn, answer.
Wōva = ngōva, <i>adj.</i> , wōvango.	old.
*Wu, <i>pr.</i>	you.
*Wū, <i>pr.</i>	you not.
Wu = ngu, <i>tr. v.</i>	awake.
Wu = ngu, <i>n.</i> , wui.	head.
*Wua, <i>pr.</i>	you.
Wua = ngua, <i>intr. v.</i>	bear fruit.
Wua = ngua, <i>tr. v.</i> , or wa.	wash.
*Wuē, <i>pr.</i>	you.
Wulō = kulō, <i>adj.</i> , wulongo.	small.
Wulo = ngulo, <i>n.</i> , ngulé	fat, oil.
Wulo, <i>adj.</i> , gulongo	fat.
Wulu = ngulu, <i>n.</i> , wulī.	tree.
Wumbu = mbumbu, <i>tr. v.</i>	take up, carry.
Yā, <i>n.</i>	edge, surface.
Yā, <i>adv.</i> & <i>prep.</i>	on top.
*Ya, <i>intr. v.</i>	go.

*Yā, <i>v.</i>	to be not.
Yā, <i>adv.</i>	not.
Yaka = kaka, <i>n.</i> , yakeí.	side, direction.
*Yakpē, <i>adj.</i>	same.
Yale = ngale, <i>tr. v.</i>	break.
Yama = ngama, <i>n.</i> , yamé.	eye, face.
*Yama, <i>intr. v.</i>	return.
Yate = ngate, <i>tr. v.</i>	kindle.
*Ye, <i>v.</i>	be.
*Yē, <i>v.</i>	he says.
Ye = we, <i>prep.</i>	to.
*Ye, <i>pr.</i>	who? how?
Ye = nje, <i>intr. v.</i>	descend.
*Ye, <i>n.</i> , yei.	country.
Yeja = ngeja, <i>adj.</i>	right (not left).
Yeka = ngeka, <i>adv.</i>	almost.
Yekpe = kpekpe, <i>adj.</i> , yekpe- ngo.	good.
Yela = yira = ngera, <i>adj.</i>	one.
Yela = ngela, <i>tr. v.</i>	wipe.
*Yele, <i>v.</i>	be.
Yele = ngele, <i>intr. v.</i>	laugh.
Yele = ngele, <i>intr. v.</i>	scream.
Yenge = ngege, <i>intr. v.</i>	work.
Yepe = ngepe, <i>intr. v.</i> ; <i>n.</i> , yepēi.	talk.
*Yese, <i>adj.</i>	first.
*Yetahū, <i>n.</i>	own town, home.
Yeya = ngeya, <i>n.</i>	hand.
Talo ngi yeya.	it is (in) his hand = he has it.
Yeya = ngeya, <i>tr. v.</i>	buy.
Yeya = ngeya, <i>n.</i> , yeyēí.	rope.
Yī = nji, <i>intr. v.</i>	sleep.
<i>n.</i> , yī.	sleep.
Yī = nji, <i>n.</i>	mother
*Yia, <i>intr. v.</i>	speak.
<i>n.</i> , yiei.	talk, language.
Yīli = ngīli, <i>tr. v.</i>	cook.
Yīli = ngīli, <i>tr. v.</i>	tie.
Yira = yila, <i>adj.</i>	one.
*Yo, <i>pr.</i>	who.

XXI. ENGLISH-MENDE.

(The definite form is put in brackets.)

Able, he is = he can.	i gū.
About.	see under Prepositions.
Above.	ma, mahū.
Accept, agree.	kuru.
Accuse.	mayia ge.
Acquit.	temu.
Across.	wōma.
Action.	pēhinda (pēhindei).
Add.	mātō.
Affair.	hinda, njia (hindei, njiei).
Afraid, he is.	i lūa.
After.	wōma.
Afternoon.	kpokovōli.
Afterwards.	na wōma.
Again.	gboma.
Against.	ma.
Ago.	wō.
Agree, accept.	kuru.
Aim at, aim at it.	tō ; tō ngi ma.
Alive.	vulungo.
All.	gbi, kpele.
Alone.	yakpe.
And.	ke, ta.
Animal.	hūa (hūei).
Another.	peka.
Answer, v.	duma.
Ant.	see under Insects.
Any.	gbi.
Appease.	lī leli.
Arm.	tōkō (lōkōi).
Arrange.	magbate.
Ask.	mōlī, veli.
Assemble.	kōme.
At.	gama.
At once.	keyakpe.
Awake.	wu.
Axe.	konu (konī).

Baby.	ndōla (ndōle).
Back,	pōma (pōmei), wōma or wōma.
to carry on the	pōpō, wōpo.
Backbite.	mayafa.
Backbiter.	ngafamo (ngafamoi).
Bad.	nyamu.
Bag.	baggi, sondubolo (sondubolé).
Bag (haversack).	gbafa (gbafé).
Bamboo, ordinary.	keni, semi.
palm from which	nduvu (nduvui).
piassava is made.	
Banana.	seli, sele.
Bank (of a river, etc.).	ngiye (ngiyei).
Barrel.	kōlō (kōlōi).
Basket.	tekpe.
Bathe.	mūa.
Be, v.	lo, le, mia, ya, ye, yele.
Bear (children).	le, ndo le.
Beard.	gbele.
Beat.	ndewe.
Become.	wēlē, wē.
Bed.	gbuko (gbukwé), ndama (la-me).
Bee.	komi.
Before.	place—gulo, tugo, labu.
	time—peñ, ngova, ge, gba.
Begin.	tāto, toto.
Beginning.	tātōma (tātōmei).
Behaviour.	wehinda (wehindei).
Behind.	wōma.
Believe.	hou a tonya.
Belly.	kōhū (koihū or kohui).
Belonging to me.	nya wō le = it is my own.
Below.	mbū.
Bend.	kōtō.
Besides.	gboma, ji wōma.
Bet, v.	mawali hou.
Better, it is.	fisa.
Between.	lia.
Beyond.	wōma.
Big.	wā, ngongo.

Bird.	nwoni.
Birth.	lě.
Bite.	nyī.
Bitter.	ṅona.
Black.	teli, telingo.
Blame.	kāyē (kāyē).
Blind.	mbōle, mbōlengo (mbōlengoi).
Blood.	nāma (nāmei).
Blunt.	ngāhango.
Board.	gbembele (gbembere).
Boat.	ndende.
Book.	kolo (golé).
Both.	venjo.
Bottle.	sani.
Bottom, the.	imbui.
Bow (for shooting).	ndikpa (ndikpé).
Box.	kaña (kaña).
Boy.	ndōpō (ndōpōi).
Branch.	mbēkē (mbēkē).
Break, a house.	wō.
a stick.	yale.
a needle.	yale.
Bridge.	kpawu (kpawī).
Bring, i.e. come with.	wa a . ., wala.
Broom.	kpangba (kpangbe).
Brother.	ndewe, nde.
Brush, v.	mayela.
Bud.	kpoku.
Build.	dō.
Burn.	mo.
Burst.	būli.
Bury.	kpowu.
Bush (the forest).	dogbo (dogboi).
Busy, I am.	gbe lo nya ma.
But (rather and).	ke.
Buy.	ngeya, yeya.
By.	a.
Calf (animal).	nika lō (nika lōi).
Call.	tōli, luli, ruri.
Can, v.	gū.

Carefully.	panda.
Carrier, <i>i. e.</i> labourer.	ngengemoi.
Carry (take up or away) on the back.	bumbu.
Cartridge.	wōpō, pōpō.
Cask.	kale.
Catch.	kōlō (kōlī).
Cease.	hou.
Change.	ndondo, londo, gele (end).
	pote (turn).
	maluwe (transform).
Cheap, <i>i. e.</i> not dear.	bā ī gbani.
	nyandengo (fine).
Chief.	maha (mahei).
Child,	ndō, lō, (lōi).
able to walk.	jia lōi.
Children.	lengesia.
Choose.	mahou, bumbu (take).
Circle.	kala (kalei), ka (kāi).
Clay.	pōro (pore), pena (pene).
Clean, <i>v. & adj.</i>	kōle, kōlengo.
Clear the ground.	nduwe.
Clever, he is.	ngi nemáhū lengo.
Climb.	de.
Cloth.	kula (kule).
Cloud.	ngele (ngele).
Cold.	kōlengo.
Collect.	kome, yando.
Comb, <i>n.</i>	kpegbe
Comb your hair, <i>v.</i>	bi wui hūgbia.
Come.	wa.
Companion.	mbā (mbāi).
Complain.	mayia ge.
Condemn.	le.
Cook.	yīlī.
Cork (of a bottle).	sani lagbolui.
Corner,	kundo (kunde).
recess for a bed.	kundehū.
Cough.	tohe.
Count.	kpā.
Country.	ye (yei).
	yetahū (home town).

Cover.	mawele.
Crooked.	sqkungo.
Cross, <i>v</i> .	tewe.
Cross-roads.	pele la bame, ganania.
Cry.	ngɔ, wɔ.
Cunning.	kāsɔ.
Cup.	mbola (mbole).
Cure.	bawɔ.
Cut.	tewe.
Cut your hair.	bi wui maletē (or)
	bi wui wɔli.
Cutlass.	mbogbwa (mbogbwe), kpatɔ (kpatui).
Daily.	fɔli gbi, kugbima.
Damp.	ndelingo.
Dance.	dɔli.
Dancer.	dɔlemo (dɔlemoi).
Dark.	kpindi.
"Dash," <i>i. e.</i> a present.	mboya (mboyé).
Dawn, at.	ngelewɔ.
Day.	lɔ (lɔi), ku, fɔlɔ (fɔli).
Dead.	hango.
Death.	ha (hēi).
Debt.	kpa (kpei).
Decide.	tewe.
Deep.	susu, susungo.
Deer, <i>i. e.</i> antelope.	ndopa (ndopé).
Delay.	lembi.
Descend.	hite, ye.
Dew.	lugbu (lugbui).
Die.	ha.
Different.	gba.
Difficult.	kpakpaungo.
Dig.	mbɔ.
Dislike.	dɔlo.
Dismiss.	gbē.
Divide.	kɔle.
Do.	pēlē, pili, pē ; wēlē, wīrī, wē.
Doorway.	pele la (pele lei).
Door itself.	nete.

Down, <i>i. e.</i> on the ground.	dǫmé (<i>pr.</i> dormé).
Drag, draw.	nda.
Dream.	hengá.
Dress.	magbate.
Drink.	gbǫle.
Drop.	gulá.
Drum.	sangba (sangbai).
Drunk (wine holds him).	ndǫ i ngi houa.
Dry, <i>v.</i>	béli.
<i>adj.</i>	béli, belingo.
Dry season.	ngǫvǫ (ngǫvǫi).
Dung.	kpǫ (kpǫi).
Dwarf.	tumbu (tumbui).
Each.	gbi.
Each other.	nyǫ nyǫ (nyǫ nyǫi).
Ear.	wǫli.
Early, morning.	ngenda tete.
Earth, <i>i. e.</i> all countries.	ndǫlo (ndǫle <i>or</i> ndǫei).
soil.	pero (pore).
East.	kǫ.
Eat, <i>tr.</i>	me.
<i>intr.</i>	mehe me.
Ebb, of the sea.	béli.
Edge of a knife.	ya.
Egg.	ngalu (yalui), tǣ-yalui, te-yau.
Empty.	haka, hakango.
End, <i>v.</i>	gele.
<i>n.</i>	ikelemeí.
Enough, it is.	i gua.
it is not.	ī guni.
Equal.	mahewu.
Evening (afternoon).	kpokovǫi.
Every.	gbi.
Examine (look into).	hǫgbe.
Explain.	hǫge.
Expose.	gbia fǫfǫihǫ.
Eye.	yama (yamei).
Face.	yama (yamei).
Fall	gulá.

Fame.	towo (towé).
Family.	mbōnda (mbondé).
Far.	kuhango, hūguhango (<i>pr.</i> ngwango), mahūguhango (<i>pr.</i> ma'ngwango), kuhama.
Farewell, to bid.	See under Salutations.
Farm.	kpāle, kpā (kpāei).
Fasten.	kpakpa.
Fat, <i>adj.</i>	gulongo.
Father.	ke (kei).
Fault.	kaye (kayé).
Fear.	lua.
Feast.	gōma (gōme).
Feather.	njōmbō (njōmbōi).
Fence.	kāta (kāté).
Few.	wūlo.
Field.	kpāle (kpāle), kpā (kpāe).
Fight (wrestle).	lapi.
(war).	kō (kōi).
Fill.	fe, fenda, ndave, lave, lavenda.
Find, something new.	koko, kokoli.
something looked for.	to (lit. see).
Finish.	gboyō.
Fire,	gombu (gombui).
a gun.	pili (lit. throw).
First, the.	i halagei.
<i>adv.</i>	yese, peñ, gba.
Fish.	nye (nyé).
Fisherman.	nyegbemoi.
Fishing-net.	nye boma (bomé).
Fish-hook.	ndoli.
Flower.	pōwa (pōwé).
Fly (insect).	See under Insects.
<i>v.</i>	gowo, buwu.
Follow.	tō <i>with</i> wōma.
Food.	mehe (mehei).
Foolish.	mamungo.
Foot.	gowo (gōwe).
For.	va.
Forget.	lēma.
Forgive.	manu.

From.	no word—see under Prepositions.
Fruit.	wua (wuei).
Full.	lavengo.
Gamble—with cowries. with cards.	kpoyo-go (goi). kolo-go (goi).
Garden.	kpāle (lit. farm). katéhū (lit. compound).
Gate.	ngorela (ngorelei).
Gather.	ngando, yando.
Get, obtain.	jē, sō.
Girl.	nyapō (nyapōi).
Give.	fe, go (for uses see Part I).
Go.	li, ya.
Gold.	kani gbōle.
Good.	yekpengo, nyandengo.
Grind.	fuka.
Ground, <i>n</i> .	ndōmē (ndōmei).
Grow, of plants only.	lakpa. vale.
Hammock.	mbōma (mbōmé).
Hand.	lōkō (lōkōi).
Hang.	hele.
Happen.	wēlē, malē.
Hard.	kpakpaūngo.
Hasten, <i>tr. v.</i> <i>intr.</i>	mavula. pe kaká.
Hat.	bole.
Have, rendered by to be in the hand.	I have it, Ta lo nya yeya. I have nothing, Hani gbī nya yeya.
He.	ta, a, i.
Head.	ngu, wu (wui).
Heal.	bawō.
Hear.	meni, me.
Heart.	li.
Heat, <i>v</i> .	gbandī.
Heavy.	miningo.
Help.	gbo ; gbo nya ma, help me.

Here.	be.
Hide.	lowu.
High.	kuhango.
Hill.	ngiyē (ngiyēi).
Hit against.	hō.
Hold.	hou.
Hole.	ndowa (ndowe).
Home.	yē (yei).
Honey.	komi (bee), komi yei (bees' water).
Hook.	ndōli.
Hoop for climbing trees.	mbalu (mbalī).
Horn.	ndōwō (lōwōi).
Hot.	gbandi, gbandingo.
House.	pe, pele, wele.
How.	ye (comes second in sentence). See under Adverbs.
Hunger.	ndōle (ndolé).
Hunt.	kpe.
Hurry, <i>tr.</i>	mavula.
<i>intr.</i>	pe kaka.
Husband.	hini.
Hut.	kpueila (kpueilé).
If.	ina.
Immediately	keyakpe.
In.	hū.
Insect.	fūhani, <i>usually plural</i> fūhanisia.
Inside.	hū, gohū.
Instead.	jongo.
Intended, I.	ngi yeto.
Into.	hū.
Iron.	kōlu (kōli).
Jealous.	tōlō.
Join.	ndālo.
Journey.	jia (jiei).
Joy.	kōhūne.
Judge, <i>n.</i>	seli.
<i>v.</i>	tewe.

Jump.	winde, pinde.
Keep.	hou.
Kernel.	kale (kalé).
Key.	jiwi.
Kill.	pa, wa.
Kindred.	wonga (wongé).
Knife.	mbowa (mbowé).
Knock against.	hə.
Knot.	kpūlo (kpuli).
Know.	kə, gə.
Labourer.	ngengemo (ngengemoi).
Lame.	kporongo.
Language.	yia (yiei).
Large.	wa, ngolongo, ngongo.
Last, the.	ikelemage.
Late, come.	lembi.
Lately.	sange, ge.
Laugh.	yele.
Lay.	nda, la.
Lazy.	hawango.
Leaf.	ndā (ndāi).
Leak, v.	mbo.
Lean, v.	digbī.
Learn.	gā.
Leave,	kpēlē, kpē.
behind.	lō.
Left hand, the.	kowo ləkōi.
Leg.	gowo (gowé).
Let down, tr. v.	hité.
Lie, tell a.	ndé gora.
down.	la.
Lift.	de.
Light, n.	hemu (hemui).
not heavy.	i minini.
Like—	kea . . . na.
like this.	kea ji na.
tr. v.	longo, followed by "a" and the object.
Likeness.	kpiaye (kpiayei).

Line marked out.	kpambi.
Listen to.	meni.
Little.	kulo, wulongo, mumu.
Living.	vulungo.
Living person.	nū vu.
Load, <i>n.</i>	haka (hakei).
<i>a gun.</i>	joso.
Lock.	kpolu (kpoli).
Log.	kowe (kowé).
Long.	kuha, kuhango.
Look.	kpele, gbe.
<i>for, i. e. search.</i>	kōkoli.
Looking-glass.	meme.
Loose, <i>v.</i>	fūlō.
Lose.	ndq̄hū.
Lower, <i>tr. v.</i>	hité, maye.
<i>part.</i>	imbui.
Mad.	gbuwa.
Make a thing.	gbate.
<i>i. e. do.</i>	we.
Man.	hindō (hindōi).
Many.	gboto, gbotongo.
Mark, <i>v.</i>	nyegi.
Marry.	nyaha jo (<i>or</i> jolo).
Master.	ke (kei).
Mat.	yala (yale).
Measure, <i>v.</i>	hūma.
Meat,	hūa (hūei).
<i>including fish.</i>	ndahani (ndahani).
Meet.	male.
Mend.	gbate.
Mende.	Mende.
Mendeman.	Mendemo (Mendemoi).
<i>language.</i>	Mende yia (yiei).
Message.	ngō (ngōi).
Middle.	lia (liei).
Mix.	hupu.
Money.	navō (navōi).
Month.	{ ngalu, ngau (ngalui, yalui).
Moon.	

Morning.	ngenda.
Mortar for pounding.	kōnda (kōnde).
Mother.	njē (yi).
Mouth.	la (lei).
Much.	gboto, gbotongo.
Mud.	pawa (pawé).
Music.	mbaka (mbaké).
Must.	= shall (future tense).
Nail, <i>n.</i>	lōndema (lōndeme).
<i>v.</i>	kpākpa.
of the finger or toe.	yengalu (yengalui).
Name.	bije (bije), la (lei).
Near.	gbela.
Nearly.	yeka.
Necessary, to be.	māni.
Needle.	miji.
Nest.	nwoni-ta (nwoni-tei).
Net.	mboma (mbome).
New.	nīna, nīnango.
Nice.	nyande, nyandengo.
Night.	kpindi.
No.	erer, saō (emphatic).
Noise.	sore (soré).
None.	gbī.
Not.	See chapter on Negative.
Nothing.	hani gbī.
Now.	sange.
Oar.	lala (lalei).
Obey.	wō meni.
Obtain.	jō.
Of.	va.
Often.	pepe.
Oil.	ngulo (nguli).
Old.	ngova, wovango.
On.	ma, mahū.
On account of.	va.
Only.	yakpe, leke, yeke.
Open.	ndawo, lawo.
Order, a direction.	layia (layiei).
Other.	peka (pekei), weka (wekei).

Out.	No word. See Prepositions.
Out-house (room).	kongu (kongui).
Outside, <i>i. e.</i> in the open.	ngitiya.
Over, <i>i. e.</i> upon.	ma.
<i>i. e.</i> beyond.	wōma.
Overtake.	male.
Own.	wo, nda.
my own.	nya wo, nya nda.
Pad for the head when carry- ing a load.	fūkō (fukōi).
Paddle, <i>n.</i>	guli.
<i>v.</i>	nje guli.
Pain, <i>n.</i> & <i>v.</i>	gbale.
Palm.	See under Plants.
Palm oil.	ngulo gbou (ngulo gboui).
Palm wine.	tōkpo lō (tōkpo lōi).
Paper.	kolo (kole).
Pardon, ask.	demu.
Part.	kaka.
Pass.	tawe.
Path.	pele (peli).
Pay, <i>n.</i> & <i>v.</i>	pawa.
People.	nunga.
Perhaps.	tenga.
Person.	numu (numui).
Pick-up.	bumbu.
Pinch.	fōnī.
Pity.	manu.
Place.	hinda (hindé).
Plant, <i>v.</i>	hī.
Play, <i>n.</i> & <i>v.</i>	lōli.
Please, to.	kōne.
Pluck, a bird.	magbia.
a flower, fruit.	gole, go'e, gbenda.
Point to.	tō.
Point to it.	tō ngi ma.
Poison.	pā-hale (pā-halé).
Pond, pool.	pōpa (pōpé).
Possess, <i>v.</i>	yeya, <i>n.</i>
he possesses it, <i>i. e.</i> it is in his hand.	ta lo ngi yeya.

Pot.	fe (fei).
Pound, <i>v.</i>	kpakpa.
Pour.	pu, wu.
Powder.	dehe.
Powerful.	gbayango.
Pray.	he.
Praise.	lato.
Prepare.	hūgbate.
Present, <i>n.</i>	mboya (mboyé).
<i>adv. i. e. here.</i>	be.
Price.	jongo (jongoi).
Properly.	panda. Very common word.
Public, <i>in.</i>	fōfō hū.
Pull,	ndā, lā.
<i>out.</i>	kpia.
Purpose on.	a kege.
Pursue.	kpē.
Push.	tukpe.
Put.	pu, wu.
Quick.	káká.
Quietly.	lome-lome.
Rag.	kula gutu (kula gutī).
Rain.	nja, njei.
Rainy season.	hama (hamé).
Raise.	te.
Raw.	ngundu, wundungo.
Reach.	hité.
Ready.	vala.
Remain, <i>i. e. sit down.</i>	hei.
Remainder.	mōnu (mōnī).
Remember.	gili.
Repair.	gbate.
Reply.	pōte, wōte.
Rest, <i>v.</i>	ndevu, levu.
Return, <i>v.</i>	yāma.
Rice.	mba (mbei).
Rich.	gbatengo.
Right hand.	yeja lōkōi
Right, <i>adj.</i>	lemungo.

Ripe.	bengo.
Rise.	hije, hiye.
River.	kpōli.
Road.	pele (peli).
Rob.	yahuma.
Rock, <i>n.</i>	kōtu (kōti).
Roll, <i>v.</i> (of a ship).	lekpe.
Roll up.	kōtō.
Room, <i>n.</i>	pēlē, wēlē, kongo, kongōihū.
inner recess (corner).	kundehū.
Root.	hapē (hapé).
Rope.	ngeya (ngeyei).
Rot, <i>v.</i>	ndulu.
Round, <i>adj.</i>	kikili, kekele, kere.
<i>v.</i> to put round, en-	mbimbi, gala.
circle, pass round.	
Round about.	ikakamage.
Row, a boat.	guli.
Rub.	sia.
Rudder.	gbī.
Rum.	ndō (ndoi), lō (loi).
Run.	pime, wime.
Runner of a plant.	ngeyakō (ngeyakoi).
Rust.	kaiye.
Sacrifice, <i>n.</i>	sā hani.
<i>v.</i>	sā gbia.
Sake of.	va.
Salt.	kpōlō (kpōlōi).
Same.	yakpe, se.
Sand.	ngaŋga (ngaŋgé), ngaŋya (ngaŋyé).
Saw, <i>n.</i>	sqwi.
Say.	nde, le.
Scatter.	faya.
Scent (perfume).	ku yei.
Scrape.	gbenye.
Sea.	kpoye (kpoyé).
Search.	kokoli.
Seat.	he wuru (he wuri).
See.	to, do, lo.

Seed.	kale (kalé).
Seek.	kòkoli.
Sell.	majia.
Send.	dewe, lō.
Sense.	nemáhū.
Separate.	gole.
Servant.	boilōpō (boilōpōi).
Set, <i>v.</i>	hei.
Settle a dispute.	tewe.
Sew.	hō.
Shake.	jesia, jeji.
Shallow.	tetele.
Sharp.	yādingo.
Shell, of an oyster, husk, empty snake skin, etc.	gā (gei).
Shirt.	ndōma (lōmé).
Shoot.	pili.
and hit, <i>i. e.</i> pierce.	mbō.
Short.	kuṭu, kutungo.
Shout, <i>n.</i>	sole, sore.
<i>v.</i>	sore we.
Show.	ke.
Show him.	ke a ngie.
Shut, <i>v.</i>	lagbou.
<i>adj.</i>	lagboungo.
Sick, to be.	higbe.
<i>adj.</i>	higbengo.
Side.	kāka (kākei), yāka, gāka.
Sing.	ngulē, wulē.
Sit.	hei.
Skin.	kolo (kolé).
Sky.	ngélē (ngélé).
Sleep.	yī.
Slowly.	lélē.
Small.	kulo, kulongo.
Smell.	ku (kūi).
sweet.	ku nē.
bad.	ku nyamu.
<i>v.</i>	kui meni.
Smoke.	ndūli, lūli.
Sneeze.	diso.

So, thus.
 Soap.
 Some.
 Song.
 Soon, *i. e.* quickly.
 Sow.
 Speak.
 Spend, money.
 the day.
 Spill.
 Spirit.
 Split, *v.*
 adj.
 Spread.
 Sprout, *v.*
 Squeeze.
 Stand.
 Star.
 Start.
 Steal.
 from.
 Steer.
 Stick, *n.*
 walking-
 Still, *adv.*
 Sting.
 Stone.
 Stop.
 end.
 Story.
 Straight.
 Straighten.
 Stranger.
 Strength.
 Stretch.
 String.
 Strip, undress.
 leaves.
 Strong.
 Stupid.
 Sugar.

ñi, hi.
 mbawa (mbawé), hega (hegé).
 lenga.
 ngulē, wulē.
 káká.
 hī.
 nde, yia le.
 majia.
 luva.
 pu, faya.
 ngafa (ngafé), yafa.
 mbela.
 mbelango.
 fōmbō.
 kpoku.
 fonya.
 tō.
 dumbeka (dumbeké).
 hije.
 huma.
 yahuma.
 gbī hou.
 nguru (ngurī).
 tikpo (tikpoi).
 kpe.
 mbō.
 kōtu (kōtī).
 kpele, kpe.
 gele.
 dōme (dōmé).
 pōna, pōnango.
 pōna.
 hōta (hōté).
 kpaya (kpayé).
 fōmbō.
 ngeya (yeyef).
 magbia.
 mapōnje, magōmbo.
 gbayango.
 mamu, mamungo.
 sugar.

Summit.	ngumba.
Sun.	fōlō, (fōlī).
Surface.	ngā, yā.
Surpass.	tewe.
Surround.	bimbi.
Swallow, <i>v.</i>	gbolē.
Sweep.	ngela, mayela.
Sweet.	ne, neingo.
Swell, <i>v.</i>	fe.
Swim.	lapi.
Swing round.	bimbi.
Take.	bumbu.
Talk.	njepe, yepe, yia le.
Tall.	gbiahungo.
Taste.	kō, gō.
Teach.	kā, gā.
Tear, <i>v.</i>	mbela.
Tell.	nde.
Thank, <i>v.</i>	segbia.
Thank you.	bise.
That.	na.
There.	na, mia, miando.
Thick.	kpotu, kpotungo.
Thin.	teve, tevengo.
Thing.	hani, bō (bōi).
Think.	gili, tōye.
Thirsty, my throat is dry.	nya bōlohūi bengo.
This.	ji.
Thorn.	ngari.
Throw.	pili, wili.
Thrust in.	ngua, wua, joso.
Thus.	ni.
Tickle.	tōne, dote.
Tightly.	panda (properly), getete.
Time.	kpele (kpele), kpe.
Tire.	gbowu.
Tired.	gbahā, gahū hango.
Are you tired?	bi gbahā?
To.	See Prepositions.
To-day.	ha.

To-morrow.	sina.
Too.	tunu.
Top, the.	imahui, ngumba.
Touch.	jā.
Toward.	gama, tenga.
Town.	tā (tei).
Trap.	mani.
Travel.	jia.
Tree.	ngulu (ngulí), nguru (ngurí).
Trousers.	bere (beré).
Truth.	tonya.
Try.	kō, kōlo.
Turn.	pōte, wōte.
Twins.	felanga.
Twist.	kpini.
Umbrella.	Tebele, nja-gbuwa (nja-gbuwé).
Under.	mbu.
Understand.	meni, hūgo.
Undress.	magbia.
Unexpectedly, to meet.	kolama.
Unfold.	fōmbō.
Unlike.	gbā.
Unlucky, to be.	ndqvo.
Unripe.	kpōle, kpōlengo.
Untie.	fulō.
Up.	ma.
Upon.	ma, mahū.
Uproot.	pugbia.
Useless.	gbamafu.
Valley.	ngiye gombu (ngiye gombui).
Valuable.	bā gbango.
Very.	kā.
Village.	fula (fulé).
Visit, v.	va.
Voice.	ngō (ngōi), wō (wōi).
Vomit.	bali.
Wait.	mawulu.

Wake.	wu.
Walk.	jia.
Wall.	kaka or kake (kakef).
Want, <i>v.</i>	longo a.
War.	ko (koi).
Warm, <i>v.</i>	kpandi.
<i>adj.</i>	kpandingo.
Warn.	lahī.
Wash, clothes, plates.	wua, wa.
<i>i. e.</i> bathe.	mua.
Watch, <i>v.</i>	mānē, mahūgbe.
Water.	nja (njeŋ).
Way.	pele (pelí).
Wear clothes.	yili.
Weed, <i>v., i. e.</i> pull up weeds.	kpiti gbia.
Weep.	wolo.
Welcome, <i>v.</i>	va.
Well, water-hole.	nja lowa (nja lowé).
Well, <i>adv.</i>	panda.
West.	kpundohū.
Wet.	deli, delingo.
What ?	gbe ?
When ?	See Adverbs.
Where ?	mi ? mindo ?
Which ?	igbé ?
Whip.	fōma (fōmé).
White.	kōlē, kolengo, gogole.
White man.	pumo (pumoi).
<i>man's language.</i>	pu yia (pu yiei).
Who ?	ye ? yo ?
Whole, all.	gbi, kpere.
Why ?	gbeva ?
Wicked.	nyamu.
Wife.	nyaha (nyahei).
Win, in a game, <i>i. e.</i> kill.	pā.
<i>take the money.</i>	hou.
Wind.	fefe (fefé).
Window.	ndaome.
Wine.	ndō, lō (lōi).
Wing.	kpaki.
Wipe (plates).	hūyela.

Wise, he is.	ngi nemáhū lengo.
Witch.	hona (hóné).
With.	a.
Within.	hū, gohū, bu.
Without.	See Prepositions.
Woman, wife.	nyaha (nyahei).
unmarried girl.	nyapō (nyapōi).
Wood.	kōwu (kōwī).
Word, speech.	njia (njiei), yia (yiei).
direction, order.	layia (layiei).
voice.	ngō (ngōi).
Work, <i>n.</i>	ngenge (ngengé), yenge.
<i>v.</i>	ngenge <i>and</i> ngeenge wili.
Workman.	ngengemo (ngengemoi).
<i>pl. (indef.).</i>	gengebra.
World.	ngelebu, ndole gbi.
Worm.	buli.
Wrap up.	bimbi.
Wrestle.	lapi.
Write.	nyegi.
Wrong, to be.	lele.
Yard, enclosure.	katéhū.
Year.	fō (fōi).
Yes.	i, ē.
Yesterday.	gbenge, bengeme, gbī.
Yonder.	miando, mia.
Young man.	ndakpalō (ndakpalōi).
Young of an animal.	. . . lōi.

PART IV

STORIES

READING MATERIALS

I.

The Spider and his Hungry Children.

Kasiloi i ndenga le.	The spider bore children.
Ndole gbo.	They were very hungry.
I hiye lime go'ime dogboi hū.	He arose to go and gather food in the bush.
I li, i male.	He goes, he meets it.
Sele gboungo.	It was a ripe banana.
Fomamoi i heilo sele gama.	A man with a whip sat at the banana.
Kasiloi i jā sele.	The spider touched the banana.
Fome i gbia.	The whip came out.
I ngi vogba.	It beat him.
Kena i ngi vogba	When it beat him
Kasiloi gbwenda.	The spider snatched (the fruit).
I yala a pime ngi lenga we.	He ran off with it to his children. (lit. He took it with running).
Ti me a kpindi na.	They ate that night.
Ngewonga i ngi nyahei gbe.	At daylight he drove away his wife.
Ngi nyahei i ya nye gbeme njei hū.	His wife went to catch fish in the water.
Ye, kea bi nya gbegē bi go.	She said, If you drive me away I will not give you (some).
Ye, nga nye me lo.	He said, I will eat fish.
Ye, nya be gē bi go.	She said, I certainly will not give you (any).
Ke i ya.	And she went.
I ngi mayia ge a ngi kei.	She complained to her father.
Ye, nga nyahei gbia lo bi yeya.	He said, I will take away your wife.

Incomplete.

II.

The Fate of the Man who abandoned his Wife and Child.

Tamoi i ya wọ.
 I nyahei jo.
 I koi bumbu.
 I ngi nyahei gbe.
 I li dogboi hū.
 I nyahei lẹ.
 I ndọi de dogboi hū.
 Ti fere gbi
 Ta ngi loi i jia.
 Mehei gbi na ta me.
 Ngi njei a li,
 A mboli gbia dogboi hū.
 I lẹi na bawoni.
 Ngi loi a lakpa.
 Ngewo i wa.
 I gbatenga dogboi hū.
 I ti male dogboi hū.
 Ngewo ye,
 Wa yo wu mbe?
 Ye, ma nya njei.
 Ngewo i ho navoi ma.
 I fe tiye.
 Ngewo i li dogboi hū.

 Nyahei ngi lẹi i gbate
 dogboi hū.
 I gbia dogboi hū;
 A hite pẹ wai ma.
 Ke ta ngi kei ti gome.
 Ye, kia wọ bi nya njei
 gbeni,

A person went once upon a time.
 He took a wife.
 She conceived.
 He drove away his wife.
 She went to the bush.
 He left his wife.
 She bore a child in the bush.
 Both of them.
 She and her son they walk about.
 No food there for them to eat.
 His mother goes,
 She pulls up a yam in the bush.
 She preserved her child.
 Her child grows up.
 God comes.
 He was rich in the bush.
 He met them in the bush.
 God said,
 Who are you that are here?
 (He answered) I and my mother.
 God took money.
 He gave it them.
 And God went away into the
 bush.
 The woman's son grew rich in
 the bush.
 He came out of the bush;
 He reaches the high road.
 And he and his father they met.
 He said, Since you formerly
 drove away my mother,

Nga bi wā lo.

Ye, kia na ma bie mu longa,

Nya be, gi bi houma,

Gi bi wā.

Ta wa ye,

Bā nya hō.

I ya i ngili ;

I ngi ho ;

I ngili ;

I mbowei bumbu ;

I nda 'gi bole la ;

I tē ;

I ha—ngi kei.

Kele mia.

I will kill you.

He said, Since now you and I
see each other,

I also, I will catch you,

I will kill you.

Himself he said,

Do not seize me.

He went to tie him ;

He caught him ;

He bound him ;

He took a knife ;

He drew it across his throat ;

He cut ;

He died—his father (did).

It is the end.

III.

The Fate of the Man who cleared the Bush when told not to do so.

Tamo yira i ya dogboi hū nduweme.	A certain person went into the bush to clear (a piece of ground).
Hāwai ye, bā nduwe. (Hāwai <i>or</i> Haniwai is a materialised spirit in- habiting the forest.	The devil said, Do not clear.
Ye, nga duwe lo. Bi nduwenga lo Bē mbei me.	He said, I shall clear. (The devil said) If you clear You will not eat the food (lit. rice).
Ke ngelewo Ke i mbogbwei bumbua. Hawai ye ngima, Bā nduwe. Ye, nga nduwe lo. Ye, bi nduwenga lo Ye mbe gbī na bi me.	And at daylight He took a cutlass. The devil said to him, Do not clear. He said, I shall clear. (The devil) said, If you clear There will be no rice there for you to eat.
Ke i ya dogboi hū ndu'iva.	And he went into the bush to clear.
Ke i nduwia.	And he cleared.
Ke i gombui ;	And he took fire ;
Ke i mbumbua ;	
Ke i ye kpalehū ;	And he went to the farm ;
Ke i gombui dōa kpalema.	And he put fire to the farm.
Ke i kpalei moa.	And he burnt the farm.
Ke i kali bumbua.	And he took a hoe.
Ke i ya,	And he went,
Ke i mbei wuli,	And he took rice (lit. draw as water),

Ke i mbei bumbua,
 Ke i ya kpalehũ.
 Ke i ndea ngi nyahei ma,
 Ke ngi lői,
 Ye, wa be,
 Mu mbei bo.
 Ke ti punga ndoli ma,
 Ke ti ya pe bu.
 Ke ti yinga.
 Ngéwa ti ya gbueila.

Ye ti mbei bongá.

Ye, kea ti mbei boa.

Ke mbei gbía.
 Ke ti ya kpaleima
 Ti mbei lē.
 Ti nganga,
 Ke ti punga hambui ma,

Ke i bengá.
 Ke ti bumbúa,
 Ti pu kōnde hũ.
 Ye, kea ti pui kōnde hũ ti
 hĩa.

Ke ti gbía kōnde hũ,

Ke ti punga fe hũ.
 Ke ti nginga,
 Ke ti gbía hũ,
 Ke ti menga.
 Ke ti jango,
 Ke ti mbei menga,
 Ke ti ha.
 Ke nu wāi i ndea,
 Ye, ji wə gi ndea.
 Nge, ba dogboi luwi ba ha
 lo.
 Ye, ta ji bi hanga.

And he carried the rice,
 And he went to the farm
 And he said to his wife,
 And (to) her son,
 He said, Come here,
 Let us plant the rice.
 And they put it in the ground,
 And they went home.
 And they slept.
 At dawn they went to their farm-
 hut.

He said they were to plant the
 rice.

He said, When they had planted
 the rice they could go away.
 And the ears of rice appeared.
 And they went to the farm
 To cut the rice.

They threshed it,
 And they put it on the drying-
 frame,
 And it dried.

And they took it,
 They put it in the mortar.
 He said, When they put it in
 the mortar, they were to
 beat it.

And they took it out of the
 mortar,

And they put it in the pot.

And they cooked it,
 And they took it out,
 And they ate it.
 And they three,
 They ate the rice,
 And they died.

And the big man said,
 Saying, I told you before.

I said, do not clear the bush (or)
 you will die.

He said, Therefore you have died.

Ye, nū ji mbe indea bima,	He said, This person here told you,
Ye bā ji we;	Saying, Do not do this ;
Bi penga lo,	If you do it,
Ba ha lo fe.	You will surely die.
Nū wai i ye bā ji pe, bā pe.	If a big person says do not do this, do not do it.
Igboyoai.	It is finished.
Mu kelema mia lo.	Ditto.

IV.

The Devil who took a Human Wife.

Haiwāi i ya komé tei hū.	The bush-devil went to a meeting in the town.
Ke nyahei, i longa a ngie.	And the woman, he liked her.
Ye nga bia jolo.	He said, I will marry you.
Ke i nyahei wumbu,	And he took the woman,
Ke ti ya peli hū,	And they went into the road,
Ke ngi lōi.	And her child (also).
Ke ti ya dogboi hū.	And they went into the bush.
Ke ti ya tei hū.	And they went into the town.
Haiwai a numu me.	The devil eats man.
Nyahei na ke ngi lōi ti ya	That woman and her child went
dogboi hū.	into the bush.
Haiwai ye, ngē bi me.	The devil said, I will not eat you.
Ye, nga bi jolo lo.	He said, I will marry you.
A ngi bumbu i li pele bu.	He takes her, he goes into the house.
Ngelewo Haiwai ilipelima.	At daylight the devil goes into the road.
I nunga lo,	He sees (some) people,
I ti ho,	He catches them,
I ya a tie pele bu,	He took them home,
Ngī nyahei ē numui me.	His wife would not eat man.
I li dogboi hū.	He went into the bush.
I li, i hūtei hou.	He goes, he catches an animal.
I wala ngi nyahei we.	He brings it to his wife.
Ngī nde wuli i hiya.	Her little brother got up.
I nde ngi ndei ma,	He said to his sister,
Mu li.	Let us go.
Ke ti hijenga,	And they got up,
Ke ti ya.	And they went.

Haiwai i ngi nde wuli honga.	The devil caught her little brother.
Ye, bi li bi wala bi ndewe.	He said, Go and fetch your sister.
I hiya, i li.	He got up, he went.
I ngi ndewe male.	He met his sister.
I nde ngi ma, ye,	He said to him, saying,
Hiye mu li.	Get up, let us go.
Ke Haiwai i nde ngi mbi- lema, ye,	And the devil said to his brother- in-law, saying,
Bē li a nya nyahei gbindi.	You must not go with my wife to-night.
Ke ngelewa, ke ngi ndei ke i mbumbúa,	And at daybreak her brother took her,
Ke ti hitia peli hū.	And they reached the road.
Ke ti ya,	And they went,
Ke ti njei malenga,	And they came to a river (water),
Njei ngolongo,	A large (piece of) water,
Ke ti gele njei ma.	And they stopped at the water.
Ke Haiwai i hiya.	And the devil got up.
I tōnga ti ma péli hū,	He followed them in the road,
Ke i ti malenga,	And he overtook them,
Ke i ya peli hū,	And he came into the road,
Ke i ndea tima, ye,	And he said to them, saying,
Wē li.	You must not go.
Wa, a mu yama.	Come, let us return.
Ta wa ye, bi nyaha joro wō,	Moreover he said, If you have married a wife,
Ye, ē gua ti wele.	He said she cannot return home.
Ye na ngi nyaha gōlini wō.	He said, Now I have married a wife.
Ye, ē gua ti wele	He said, She must not return unto her country
Yeka njei i beli.	Until the water dries up.
Ye ke njei i gule mu gulo,	But (the other) said, May the water dry up in front of us,
Mu li ma nya ndewe,	So that I and my sister may go on,
Ye mu gbi mu hite mu yei ma.	He said, and that we may all reach our country.

Ye gbe gombui i gula mu lua hũ.	He said, Let fire fall between us.
Ke gombui i gula ti lua hũ.	And fire fell between them.
Ke Haiwai i wotia i yama ngi weletahũ.	And the devil turned and re- turned to his own (lit. home) town.
Ke i yama,	And he returned,
Ke i ndea ngi lői ma, ye,	And he said to his son, saying,
Nunga wo ngi ti houni,	The people I caught the other day,
Ye ti ya ti wetahũ, ke nya ndopoi.	He said, they have gone back to their country with my boy.
Ke i ndea ngi kei ma,	And he said to his father,
Ye, nga lilo.	He said I will go.
Ye, ngi wa be nyaheina, ke bi lenga lo.	He said, I bring the woman here, and your children.
Ke i ya i hite tei hũ.	And he went, he arrived at the town.
Ke i ndea nyapui ma,	And he said to the girl,
Ye, nga wa ngi nde bima,	He said, I come to tell you,
Ye, mu yama.	He said (that) we (must) return.
Ke i ndea ngima, ye,	And she said to him, saying,
Ngē wama.	I shall not come.
Ye, gbele?	He said, What is the matter?
Ke Haiwai i wa,	And the devil came,
Ti ngi hounga,	(and) they caught him,
Ke ti bumbu.	And they took him.
Ti ya peli hũ,	They went into the road,
Ke ti yombui ngatea,	And they lit a fire,
Ke ti Haiwai hounga,	And they seized the devil,
Ke ti ngi ngilinga,	And they bound him,
Ke ti bumbu,	And they took him,
Ke ti pilia ngombui ya,	And they threw him on the fire,
Ke i hanga.	And he died.

End.

V.

The Twins and their Brother.

Tamoi mia wɔ,	Once upon a time there was a man,
I hiye i nyahei solo.	He arose, he married a woman.
I ndɔi le fere.	She bore two children.
Felanga atie.	They were twins.
Ti lakpa.	They grew up.
Ke ti nde wulɔi fela angie.	And their little brother was their senior.
I li kolo.	He went up country.
Ti yei a mbe yili ;	Their mother cooks rice ;
I kpia hũ ;	She takes it out ;
I pu peleti hũ.	She puts it into a plate.
Ti wa mbei mema ;	They come to eat rice ;
Ti mbei me ;	They eat rice ;
Ti peleti ngulo.	They break the plate.
I nde ti ma, ye,	She said to them, saying,
Gbele ?	What is the matter ?
Ye, nga mbei yili we,	That I cook the rice,
Ke wa peleti wulo.	And you break the plate.
Ye, wu ndewe i ya wɔ kolo.	She said, Your brother has gone up country.
Ye, we li na,	She said, Suppose you go there,
Ye, wa wa ngi.	And you bring him.
Ta va ye mu lima na.	Accordingly he said, Let us go there.
Ye mu wa angie.	He said, Let us bring him.
Toli i lɔi ngitiya.	A kola tree stood outside.
I veli ngi ma ;	He said good-bye to her ;
Ye, mu lima lo.	¹ He said, We are going.
Ye, tɔli gi nda be.	He said, The kola I planted here.

¹ Apparently one of the twins speaks for the two.

Ye, i gbenda i gula ndome,	He said, When it ripens and falls to the ground,
Ye ke mua wama.	He said, we will come back.
Ke ti ya ti ndewe woma	And they went after their brother
Ke ti wala ti nje we.	To bring him to their mother.

Incomplete.

NOTE.—Twins do not count. Their younger brother is reckoned their senior. The child born after twins is called “fela.”

VI.

The Boy who fell into a Hole.

Tamoi mia wə.
I hiye i nyahei solo.
I ndoi le gbotō.
Ngi lenga ti lakpa.
Moremo a ti lenga.
Ti li dogboi hū.
Ti ndowe male foni hū.

Ti ndewe ti wili dowe hū.

Ti wama tei hū,
Ti kei i ti moli, ye,
Wu ndewe ta mindo?
Te, i wa.
Te, mū ngi loni.
Ke ti kei i velia tima, ye,

A li, nya ndiamoi gama
kolo.

Ti hiya, ti ya.
Ngi ndiamoi i hiya kolo.

Ta wama ngi ndiamoi
gama.

I gbia foni hū,
Ye, nja gboli māi lo nyama.
I ndea ngi lenga ma, ye,
A li, wu nje wuli wala mbe.

There was once a man.
He got up, he married a wife.
She bore many children.
Her children grew up.
Some of them were Mori¹ men.
They went into the bush.
They met a hole in the grass
country.

They threw their brother into
the hole.

When they came into the town,
Their father asked them, saying,
Where is your brother?

They said, He is coming.
They said, We have not seen him.
And their father sent them off,
saying,

Go to my friend up country.

They got up and went.
His friend started from up coun-
try.

He was coming to his friend.

He came out of the grass country,
He said, I want water to drink.
He said to his children, saying,
Go and bring a little water to me.

¹ Mori, corruption of Moor, means magician, or Arabic charm writer, etc.

Ke ngi lenga ke ti ya nja lowei me (= ma), Ke ti nje ndowe hũ,	And his children went to a water hole, And they descended into the water hole,
Ke ti nde wulī malia na doweī hũ.	And they found their small brother there in the hole.
Ke ti geyéi ke ti ngilia fe ngi bolui ma, Ke ti ndewe i fei hongā,	And they tied a rope to the neck of a pot, And their brother caught the pot,
Ke i vembia la. I hoa, Ke ti tenga ngiyema. Ke ti yama, Ke ti denga ti kei ma, te,	And he caught hold of it. He held it, And they raised him to the edge. And they returned, And they told their father, say- ing,
Mu ndewe ji wō i wili dowé hũ.	This is our brother who threw himself into the hole.
Te, mu gbia ndowé hũ.	They said, We have pulled him out of the hole.
Ke ti kei ngi yamai abwale. Ē nū lo. Ke ti hale ti gbia angie.	And their father's eyes hurt. He saw no body. And they found medicine for him.
Ti sia ngi yama, Ke i bawonga. Ke ngi kei nyahei jolongā.	They rubbed it on his eyes, And he was cured. And his father took his wife again.
Ke ngi kei i ngi hounga. E li. Ngombui i ngate. I nde nunga ma, ye, A wa mu nya loi hou, Mu lila. Mu pili ngombui hũ. Ke ngi yei i ndenga ngi kei ma, ye, Bi nya lōi hoa, Ye bi panga, Ye nya be, ye, ngi hama. Ke i ya a pime.	And his father caught him. He goes. He lit a fire. He said to the people, saying, Come let us catch my child, Let us take him. Let us throw him in the fire. And his mother said to his father, saying, You have caught my child, She said, if you kill him, She said, I too shall die. And she ran off.

I njei malenga.

I wili njei hū.

I ha.

Ke ngi kei ke ta be i
hiyenga.

Ye nya be gi lima.

Ye, ngi li gi lō njei hū.

I gboyoa.

She came to the water.

She threw herself into the water.

She died.

And his father he too arose.

He said, I too am going.

He said, I am going to put an
end to myself in the water.

It is finished.

VII.

The Boy stolen by a Devil.

Nyapui i hiye.	A woman got up.
I hini joro.	She married a husband.
Ti ndōi de.	They bore children.
Hindōi hijia ngelewo,	The man rose early,
Ti li kpālet ma.	They went to the farm.
I ndōi la,	She laid down her child,
I hiye i li ngurī gbua	She got up, she went to pull up
(gbia) me.	sticks.
Haiwai i wa,	A devil came,
I ndopui mbumbu,	He took the child,
I lila ngi wetahū.	He took it home.
Ngī yei i wa gbwela ;	Its mother came to the hut ;
I ndōi loni ;	She did not see the child ;
I wolo.	She cries.
I hiye, i li tei hū.	She got up, she went into the
	town.
I nde ngi hini ma, ye,	She said to her husband, saying,
Ngī ndōi loni.	I do not see the child.
Ngī hini i hiye,	Her husband got up,
I wa gbwe la.	He came to the hut.
Ī kok'oi ;	He looked for it ;
Ī tōni.	He did not see it.
Ti yama tei hū.	They returned into the town.
Hawai i li dogboi hū ;	The devil goes into the bush ;
A mehei bumbu,	He takes food,
A wala ndōi we a me.	He brings it to the child to eat.
I lakpa.	It grew up.
Hawāi i li.	The devil goes.
(Hawāi gbatengo.)	(The devil was rich.)
I hiye.	He gets up.
Ndōpōi i hiye i li.	The boy gets up, he goes.

Hawai i li pebu.
 Ndopoi i kulé bumbu.
 I nji bumbu.
 I hiye, i li ngi kei gama.
 Ta ngi kei ti lo.
 I nde ngi ma, ye,
 Hewa lo wə i ya ange
 dogboi hū.
 I nde ngi kei ma, ye,
 Mu li Hewai ngi wetei hū,

Mu navəi bumbu.
 Ke ti ya sawa Hewai we
 ta wāi hū.
 Ti li ti jango,
 Ti navoi bumbu.
 Ke Hawai i lə tima.
 I li.
 Ti gbua pelagbame,
 Ti hei na.
 Ke ndəpəi i ndea ngi kei
 ma, ye,
 Hewai ta wama.
 Ke Hewai i wa ;
 Ke i ndea ndopoi ma, ye,
 Gbwele, gbe nya navoi bi
 bumbu ?
 Ye, Bē lila.

Ke ndopoi i hiya.
 I nde ngi kei ma, ye,
 A li.
 Ye, ma Hewai mu lō,
 Ke ngi kei i ya ngi weta
 hū,
 Ke ndopoi ta hewai ti ya-
 ma Hewai wetahū.
 Ke Hewai i ndopoi hōnga,
 I ngua pebu.
 I pele gbo ngi ma.
 Ke kpindi i wa.

The devil goes indoors.
 The boy takes a cloth.
 He takes a goat.
 He gets up, he goes to his father.
 He and his father saw each other.
 He said to him, saying,
 It was a devil who took me into
 the bush long ago.
 He said to his father, saying,
 Let us go to the devil's own
 town,
 And take away his money.
 And they three went to the
 devil's house in the town.
 They went, they three,
 They took the money.
 And the devil followed them.
 He goes.
 They came out to the cross road,
 They sat down there.
 And the boy said to his father,
 saying,
 The devil is coming.
 And the devil came ;
 And he said to the boy, saying,
 Why have you taken my money ?
 He said, You must not take it
 away.
 And the boy got up.
 He said to his father,
 Go.
 He said, I and the devil remain,
 And his father went to his own
 town,
 And the boy and the devil re-
 turned to the devil's town.
 And the devil caught the boy,
 He put him in the house.
 He shut him into the house.
 And night came.

Ke ndõpõ i maluvinga a Hawai.	And the boy turned into a devil.
I gbua i li ngi kei gama.	He came out, he went to his father.
I li ta ngi kei ti hiye ti li dogboi hũ.	He went, (and) he and his father they got up (and) they went into the bush.
Hale ji wõ ngi kei vea ;	His father had given him this medicine of old ;
I mbumbu ;	He took it ;
I fengie.	He gave it to him.
Ti li pe wai ma ;	They went to the road ;
Ti hi.	They sat down.
Ke nunga ke ti wa,	And people came,
Ke Hawai ke i hindoi hou.	And the devil caught a man.
I pa, i mbumbu,	He killed him, he carried him,
I fe ngi lõi we.	He gave him to his son.
Ke ti hiya,	And they arose,
Ke ti wa ti wetahũ.	And they came to their town.
Ke i ngilia, i mbumbu,	And he cooked him, (and) he took him,
I fe ngi ye.	He gave to him.
Ye, ngẽ me.	He said, I will not eat it.
Ke kpindi i welenga.	And night came.
Ke i gbua ngitiya.	And he went out.
Ke hale gbwele i mbumbua.	And he took all the medicine.
Ke i mbogbwe bumbua.	And he took a cutlass.
I ya ngi kei gama ;	He went to his father (the devil) ;
Ke i wa pele bu ;	And he came indoors ;
Ke ngi kei nji hũ ;	And his father (devil) was asleep ;
Ke i ngi kei hoa ;	And he seized his father ;
Ke i ngi kei wanga.	And he killed his father.
Ke i hiya i hitia peli hũ.	And he went (and) he reached the road.
Ke i ndenga ngi ke lenga ma,	And he said to his father's children,
A mu li.	Let us go.
Ke ti ya,	And they went,
Ke ti fonga.	And they arrived.
Ke i ngi kei malea,	And he met his father (i. e. own father),

Ke i ndea ngi kei ma,
Ye, Hawai wō ngi ngi pā.
Ye, ngi lengá lo.
Ke i ndea ngi kei ma, ye,
Ngi wai lo a hale.
Ke kpindi wela.
Ke ti wa pelebu,
Ta ngi kei ti fere.
Ke i hale gbua.
Ke i henga.
Ke ngi kei i ndea ngima, ye,
Hale ji bi wai la,

Ye, mu kōle.
Ye, nya ndei ve.
Ke ngi kei ngi ndei vea.
Ke ti ya ngi kei we pebu.

And he said to his father,
Saying, I have killed the devil.
And his children.
And he said to his father, saying,
I have brought the medicine.
And night came.
And they came into the house,
He and his father, they two.
And he took out the medicine.
And he sat down.
And his father said to him, saying,
This medicine that you have
brought,
He said, Let us divide (it).
He said, Give me my share.
And his father gave him his.
And they went to his father's
house.

VIII.

The Woman who did not wish her Daughter to be Married.

Nyapōi mia wo, I ndoi leni. Ye, numu gbī e soro. Ndakpalōi ye ga soro.	There was once a woman, She bore a child. She said nobody shall marry her. The young man said, I will marry her.
Ye, numu gbī nya lōi julo ke a pe lō koti ma.	She said, Nobody shall marry my daughter except he can build a house on a rock. ¹
Ye, yiei ngi kulua.	He said, I accept the condition (lit. saying).
Ye ke nyahei fembe. Mame be ye, ngi kulua ; Ki i nyahei fe ngie. Ngelewo ke i mbowé bum-búa.	He said also, Give me the woman. The old woman also said, I agree ; And she gave the woman to him. At daybreak he took a cutlass.
I li dogboi hū. I ngurī lewe, I wa ngurī, I pu. Ī pele lōni. I male ngi yemoi i mbei yilia.	He goes into the bush. He cuts sticks, He brings the sticks, He lays them down. He did not build the house. He found his mother-in-law cooking rice.
Ye, bi lokoī wu fei hū bi mañye gbia,	He said, Put your hand into the pot (and) bring out the delicacies (from the bottom),
Bi fembe ngi me. Nyapōi ye sao. Ndakp'oi ye, ba na wi lo.	Give them to me to eat. The woman said, No. The young man said, You must do that.
Ye, ngē pili. Ye, bi na wi lo ga bi mayia ge lo.	She said, I cannot. He said, Do that, or I will make a complaint against you.

¹ This is the equivalent to an impossibility, as holes cannot be dug in a rock to put the posts in.

Ye nya lōi va ngi nya loko
wu mba gbwandi hū,
Ye, ngā pili.
Ndakpo'i ye ba pilo.

Ke i ya i ngi mayia ge.

Ti tewe.

Ti ndakpaloi lemu.

Nyapoi i jelisia molia, ye,
gbe va ngi nde joni?

Mahanga kpele ti li ti wu
tema.

Tē, hani fa mu na weni,
tē mū ya gama loi wō,

Ngiye bi yakpei bi ji wilia.
Tē numu gbī bi ndō le
numu hani gbī fa be,

Ke ta pe lō kotu ma.

Tē ji na dakpaloi kabande
i gula bi ya.

Ke bi lōi fe ngi ye i lila.

Ke i ndōi fenga.

Ta yakpei i longa heini.

Ndakpaloi be i pe lōi kotui
ma.

Nyapoi be i ngi loko wuai
mbei bu,

A kpia a fe ngi mbele we.

I li i hei na gbwama fu
ikelemei.

She said, For the sake of my child
to put my hand in the hot rice,
She said, I will not do so.
The young man said, You shall
do so.

And he went to make his accusa-
tion.

They decide.

They give the case in favour of
the young man.

The woman asked the judges,
saying, Wherein was I wrong?
(lit. Why did I get the lie?)

All the chiefs they go, they
debate.

They said, We did that, because,
they said, we have never seen
such a case before,

Until you did this.

They said, Nobody who has ever
borne a child has made such a
condition that no man shall
get her,

Except he build a house on a rock.

They said, See how the young
man has put you into the
wrong.

So give him your daughter and
let him take her away.

And she gave her daughter.

She remained sitting there alone.

And the young man did not build
the house on the rock.

The woman also did not put her
hand in under the rice,

To take something out and give
it to her son-in-law.

She goes, she sits down there,
having gained nothing.

The end.

IX.

The Spider and the Maggot.

Kasiloi ke bawe.	The spider and the maggot.
Kasiloi i kpale la,	The spider laid out a farm,
Ke bawe be i gbale la.	And the maggot too laid out a farm.
Kasiloi i nunga lōnga,	The spider sent men,
Ye, ti li ti ngi yenge wili.	Saying, they were to go and do his work.
Ke bawe i gbia,	And the maggot went out,
Ke i nunga lōnga,	And he sent people,
Ye, a mu li mu nya yenge wili.	Saying, Let us go and do my work.
Bawe ye siloi lengá ma, ye,	The maggot said to the spider's labourers (lit. children),
Wā yenge siloi we.	Do not work for the spider.
Kasiloi na ye gbolí lo kohū.	That spider has only dirt in his belly.
Ye, bia bi lini silo i yengeme,	He said, If you go and work for the spider,
Ye, bē mehe nene me.	He said, you will not eat nice food.
Ye, a mu li mu yenge we.	He said, Let us go and work.
Ga wu go lo a mehe neni.	I will give you nice food.
Ke ngelewonga,	And when daylight came,
Ke ti ya bawe yengeme.	(And) they went to work for the maggot.
Ke bawe ngi nyānga	And the maggot's wives
Ke ti mbei yilia gengebra we.	Cooked rice for the labourers.
Ndahani gbī ta pu bei ma.	There was no meat to put on the rice.

Ke bawenyahangesia ti ngi
lōlinga,

Tē, mu mbei yilinga nge-
ngebela we,

Ke hani gbī ma.

Ye a fe hei ngombui ya.

Ke fe i gbwande kākā
igbowu.¹

Bawe ye ngi nyānga ma a
nya wī fei hū.

Ke ti ngi wilia fe gbande
hū.

Ta ngi wote,

Ngi wului i gbia gboto.

I fe wai na lave kpa ke
lādi na.

Ti ngegebela lōli, ti wa.

Ke bawe vulunga ti pu
mbei ma.

Ngegebela ti me.

Bawe i hani.

Ngegebela ke ti ngi lato.

Ke siloi be ke i ndea ge-
ngeb'ra ma, ye,

A mu li nya kpāe,

Ma yenge pi lo; kea kpwa-
we i peni,

Ye, ga pe lo.

Ke ngegebela ti ya ngiye
kpāma.

Kasiloi ngi nyānga

Ke ti mbei yilia;

Ndahani gbī ma.

Ke ti siloi lōlea,

Te, wa mbei gama.

Ke ngegebela ti me.

Ke hani gbī ma.

Ye, a fe he nga.

And the maggot's wives called
him,

Saying, We have cooked rice for
the labourers,

And there is nothing on it.

He said, Put the pot on the fire.

And the pot got very hot (until)
it boiled over.

The maggot said to his wives,
Throw me into the pot.

And they threw him into the hot
pot.

They turn him,

(So that) his fat came out plenty.

He filled that big pot completely
with his fat (*lādi* = lard—an
adopted word).

They call the labourers, they come.

And the maggot was alive, and
they put him back on the rice.

The labourers ate.

The maggot did not die.

And the labourers praised him.

And the spider also said to the
labourers, saying,

Let us go to my farm,

We will work; as the maggot
did,

He said, so will I do.

And the labourers went to him
to the farm.

The spider's wives

Cooked rice;

There was no meat on it.

And they called the spider,

Saying, Come to the rice.

And the labourers ate.

And there was nothing on it.

He said, Put the pot on.

¹ Same as ripening of fruit.

Ke ti fei henga.	And they put the pot on.
Ke fei gbwardinga.	And the pot got hot.
Ye ngi nyānga ma,	He said to his wives,
Nya fei gbwandi hū.	My pot is hot.
Ke ngi nyānga ti ngi wilia	And his wives threw him into
fe gbwandi hū.	the hot pot.
Ke ngi yongolui gewia	And his teeth burnt.
(gewo).	
Ke i gbua fei hū.	And he made dirt in the pot.
Ke i yili gulanga.	And he screamed out (dropped
	lit.) a yell.
Ke i ngengebra lōlinga.	And he called the labourers.
Hani gbī mbei ma ta me.	There was nothing on the rice for
	them to eat.
Ke ti ngi yelea, tē,	And they laughed at him, saying,
Bē ge, hindé bawe a pi ba	You said the other day that
pi lo.	what the maggot did you
	would do.
Tē, bi bele nyania.	They said, Your reputation is
	spoiled.
Ke bawe ta ngi wili fe	But the maggot whom they threw
gbwandi hū,	into the hot pot,
Ngī wuli i gbīa lo,	His fat came out,
I fei ve kpā.	(And) he filled the pot completely.
Ke ngengebra ti me ;	And the labourers ate ;
Ti goi ve,	They filled their bellies,
Ke ti ya tei hū.	And they went home (lit. into
	the town).
Ke kasiloi gbele nyania.	But the spider's reputation was
	spoilt.

X.

The Spider and the Bush Goat.

Kasiloĩ mia wo ;	There was once a spider ;
I ndenga leni.	He bore children.
Twa wuli i ndenga le	The bush goat bore many
gboto.	children.
Kasiloĩ ke i kpāe la.	The spider laid out a farm.
Twa wuli i kpāe la.	The bush goat laid out a farm.
Mehe gbĩ na a pu kpālei	There was no rice to plant in the
hũ.	farm.
Kasiloĩ be i kpāe la.	The spider also laid out a farm.
Mehe gbĩ na a pu kpāe	There was no rice to plant in the
hũ.	farm.
Twa wuli lenga ti jijiamā	The bush goat's children walked
dogboi hũ,	about in the bush,
Ke ti ya ti gũwe male.	And they went and came across
	a silk cotton tree.
Mehe yĩngoi (= yilingoi)	There was cooked food at the
ngõwi ya gbĩ.	very top of the cotton tree.
Ke ti yama, dole tima, ti	And they returned, hungry, to
yetahũ.	their home.
Ke ti ndenga ti kei ma,	And they said to their father,
Tē, mu ya dogboi hũ,	Saying, We went into the bush,
Mu ya ;	We went ;
Mu mba yĩngoi lo nga ngõ-	We saw cooked rice in the cotton
we hũ.	tree.
Ke ti kei i ndea tima, ye,	And their father said to them,
	saying,
Ngelewo sina mu li na.	At daybreak to-morrow we go
	there.
Ti yĩ gbuē.	They slept that night.
Ngelewo ke ti ya na bei	At daybreak they went there to
gama nguwe hũ.	the rice in the cotton tree.

Ke ti ya.	And they went.
Ke ti hitia bei ma ;	And they reached the rice ;
Dole tima.	They were hungry.
Tě, ma ye pe mu mbei ji me ?	(And) they said, How can we arrange to eat this rice ?
Ke ngafe i yia nguri hũ, ye,	And the spirit spoke in the tree, saying,
Wu yia, wu pe, wu mbei ji me.	You talk about what you must do to eat this rice.
Ye foma i ye na,	He said, A whip is there,
I la mbei na mahũ.	It lies on the top of that rice.
Ndewe yira mia,	It is one cut,
Ke mbei na ta ngi menga.	And that rice can be eaten.
Ke twa wuli na i ndea mbei ma,	And the (lit. that) bush goat said to the rice,
Ye, mbei na mia !	Saying, You rice there !
Bi hei gurĩ hũ !	That are sitting in the tree !
Wa bi nya lě yira,	Come and beat me once,
Gi bi me.	So that I may eat you.
Ke mbei na i yenga ;	And the rice came down ;
I ngi vogba ;	It thrashed him ;
I gula ndome.	He fell to the ground.
Lọ woita i bumbu dọme,	Six days (later) he picked himself up from the ground,
Ke i ngi mbei vengā,	And he gave him his rice,
Ke i yala ngi yetahũ.	And he took it away home (lit. home, town, inside).
Kasiloĩ ke i mbei ji longa.	And the spider saw this rice.
Ke i twa wuli molia, ye,	And he asked the bush goat, saying,
Bi mbei ji joi mi lo ?	Where did you get this rice ?
Ye, ngi mbei ji loni dogboi hũ nguwe wai hũ.	He said, I saw this rice in the bush in the big cotton tree.
Ye, na ge ange nya be gi mba me.	He said, Now show me (so that) I too may eat rice.
Twa wuli ye ngi ma,	The bush goat said to him,
A mu li ngelewo.	Let us go at daylight.
Ke ti yinga.	And they slept.
Ngelewa, ke ti ya dogboi hũ mbei gama.	At daybreak they went into the bush to the rice.
Kasiloĩ ke i mbei longa.	And the spider saw the rice.

- I twa wuli moli ye,
Ba ye pe ge ba mbei ji
me?
Ye, mbei na mia gi li na
yira gôwé na hũ.
- Ngafei lo, ngi wô mia
a mbei na.
Ye, bia bi mbei na me,
- Ye, bi fomesia loma?
Ye, i.
Ye, ndé yira i ye lo na.
Ye, ndé pu i ye lo na.
Ye, ndé nu fere gboyongó
i ye lo na.
Ye, ndé nu sawa gboyongó
i ye lo na.
Ye, ndé nu lolu gboyongó
i ye lo na.
Kasilôï ye, hindolôï ange
nya yakpei va.
Ye, nya longo a ndé nu
lolu gboyongó mba galui
va.
Kasilôï ye, mbei na mia!
Bi heini ngôwe na hũ,
- Wa bi nya lewe numu lolu
gboyongo,
Gi bi me.
Mu nya lenga gbwele mu
gô i ve.
Ke mbei i yenga i ngi lewe
yira.
Ke i gula ndome.
Nika nani ba galúi ta mia
i ngi leweni.
- I ngi lewe i gula ndome.
- He asked the bush goat, saying,
How did you manage the other
day to eat this rice?
He said, (As to) that rice over
there, I went there once to
that cotton tree.
It is a devil, (and) that rice be-
longs to him.
He said, You who eat the
rice,
He said, do you see the whips?
He said, Yes.
He said, One cut is there.
He said, Ten cuts are there.
He said, Forty cuts are there.
He said, Sixty cuts are there.
He said, One hundred cuts are
there.
The spider said, I am a man
myself.
He said, I am willing (to take) a
hundred cuts for a bowl of
rice.
The spider said, You rice there!
Who are sitting in that cotton
tree,
Come and give me a hundred cuts,
And I will eat you.
It will fill mine and all my
children's bellies.
And the rice came down and gave
him one cut.
And he fell to the ground.
It beat him terribly (lit. as big
as a dish to hold rice and four
cows).
It beat him; he fell to the
ground.

I lō i ngi lema.

It left off beating him.

I gu a fō yira

For a whole year (lit. it reached
one year)

Ī mbei meni.

He ate no food (lit. rice).

Ke ndole i ngi wā.

And hunger killed him.

Kelemei.

The End.

XI.

The Okro Tree.

Nyapōi mia wō,
I ndōi le.
Ngi lōi nyandengo wa.
Ngi lōi i nyālōi.
Ye numu gbī e soro.

Ke i bonde henga.
Bondo wulī ke i wōlōa.
Ke bonde ke i wa.
Numu gbī ē bonde me.
Bonde nyapōi wele wōma.

Kōlī i bonde wulī hū.

Nyapōi ye nya lōi ngi nde-
ni.

Numu gbī ā bi solo,
Ke i nya bonde wulī jī wo.

Ke numu yira i wa ;
Hota lakpalōi angie.
Ye, bi bi lōi vembe.
Ye, nga bi bonde wulī jī
wo lo.

Ke i kōnī vea ngiye.
Ta nyahei ti yi lailo.

Ngelewo i mbogbwe wu-
mbu,
I kōnī wumbu,

There was once a woman,
She bore a child.
Her child was very beautiful.
Her child was a girl.
She said, Nobody shall marry
her.

And she planted the okro tree.
And the okro tree grew big.
And the okro fruit came also.
Nobody could eat the okro.
The okro was behind the woman's
house.

There was a snail in the okro
tree.

The woman said, I have borne
the child.

Nobody shall marry you,
Except he cut down this my okro
tree.

And one man came ;
He was a stranger.
He said, Give me your child.
He said, I will cut down this
okro tree of yours.

And she gave him an axe.
He and the girl lay down to
sleep.

At daybreak he took the cutlass,

He took the axe,

I ya bondo wuli wome.	He went to cut down the okro tree.
I po ka ka.	He cut hard.
I nguli gohū gbia.	He took out the tree's inside.
I ye kine gulama,	It was nearly falling,
Ke kōli jì i jia guli wōme,	But this snail it walked down the back of the tree,
Ke nguli i yama,	And the tree was restored,
I lō ;	It stood ;
Ē gulani.	It did not fall.
Ndakpalōi na i nguli wo	That young man cut at the tree
fō pu ;	for ten years ;
Nguli ē gula.	The tree did not fall.
Ke i lowua,	And he hid himself,
Ke i ya ti yei ;	And went to his (lit. their) country ;
I gbahā guli ma.	He was tired of the tree.
Ke numu yira ke i wa.	And another person came.
Ye, nga nguri jì wo lo gi kulá.	He said, I will cut this tree and fell it.
Numu gboto ta nguli jì wo ta gbaha ma.	Plenty of people cut at this tree (until) they were tired.
Ke ndakpalōi yira tei jì hū yafango.	But there was one young man in this town who was a tale-bearer.
Ke i ndea ndakpalōima ye,	And he said to the young man, saying,
Nyaha yira i gele nyahei jì ma.	This is not the only woman.
Ye, gbe nyahei jì hinda ma.	He said, Leave this woman's affairs alone.
Ye, ga bi go lo a nyaha.	He said, I will give you a wife.
Ndakpalōi be ye sao.	But the young man said, No.
Ye, nyahei jì ta bondo wuli jì wō ngi wōma,	He said, This woman and this okro tree it is that I am after,
Ye, nga ye nyahei jì lo soro ?	He said, How can I manage to marry this woman ?
Ke i ya nyapōi gama	And he went to the woman
Ngi wō a ndoi.	Whose was the child.

Ye, ngi wa ngi bi lòi jelo. He said, I come to marry your daughter.
 Ye, kulongo le. She said, All right.
 Ye ke, nyalòi ji nu gbi She said also, This my daughter, a bi soro. anybody can marry you.
 Ye bē nya go a navo fa, She said, You must not give me money for her,
 Bi nya bondo wuli wo. But you must cut down my okro tree.
 Ye ngi kurua. He said, I accept (the condition).
 Ngelewo ti kōnī ve ngi ye. At daybreak they gave him the axe.
 Ti kpe mbogbwe ma. They add the cutlass.
 I li nguli wome. He goes to cut down the tree.
 I luva poma kpeng. He spent all day cutting.
 I ye kine guláma. It was nearly falling.
 Ke kōlī ji i jia gulī ma, But this snail walked over the tree,
 Ke ngulī i yama, And the tree returned,
 I lō. It stood.
 Ndakpoi be ī yiani. But the young man did not speak.
 Mbogwe ke koni ke i ndowa He hid the cutlass and the axe bondo wuli bu. under the okro tree.
 Ke i ya, And he went,
 I nde ngi yemoi ma, He said to his mother-in-law,
 Ye, ngi nguli wonga, Saying, I cut the tree,
 Ke kōlī ji i jia nguli ma, But this snail walked over the tree,
 Nguli ē gulani. (And) the tree did not fall.
 Ke ti ya kpokoi, And they went at evening,
 Ke ti la ta ngi nyahei. And they lay down, he and his (intended) wife.
 Ke i ngi nyahei molia, And he asked his (intended) wife,
 Ye, bi longo ange? Saying, Do you like me?
 Nyahei ye, I. The woman said, Yes.
 Ye, nya longo abie. She said, I like you.
 Ye ke pili ngi bondo wuli He said, Then make me able to gulá. throw down the okro tree.
 Ye ngi kurua. She said, I agree.

- Ye nga pe bi nguli gula. She said, I will make you able to throw down this tree.
- Ye hani fa gi ji wilima bi ye She said, The reason I do this for you
- Ngì nya longo abie fa mia. Is that I like you.
- Ye, yi bondo wuli wu toma. She said, It is my mother's okro tree you are looking at.
- Ye, nu bia ba po, She said, If you are going to cut it down,
- Ye, bā po a kōnu. She said, you will not cut it with an axe.
- Ye, miji bumbu bi pola. She said, Take a needle to cut it.
- Bi hō yeya ñi. You hold it in your hand so.
- Ye bi kpakpa ma yira. She said, You hammer on it once.
- Ye, bi ndi(=nde), be, kulo! She said, You say, saying, Snail and okro! you!
- bondo! abie!
- Ye, bi wa bi la. She said, (Then) come and lie down.
- Ye, ba lo lai ji hū lo ke nguli i gula. She said, You will go and lie down to sleep, and the tree falls.
- Ke ngelewa. And day dawned.
- Ndakpalōi i miji bumbu, The young man took the needle,
- I hō yeya, He held it in his hand,
- I li. He went.
- I nde guli ma, He said to the tree,
- Ye, Bondo! kōlo! abie! Saying, Okro! snail! you!
- I miji kpakpa nguli ma. He stuck the needle into the tree.
- I hiye na, He arose thence,
- I li, He went,
- I la, He lay down,
- I yi. He slept.
- I lō, He left it,
- I lai lo ji hū. He lay down to sleep.
- Ke nguli i gula. And the tree fell.
- Ke na i gboyoa a ngi ndeí na. And now he finished his own part.
- Ngelewo ndakpalōi ye nya-pōi ma, At daybreak the young man said to the woman,

Ye nya nyahei ve.	Give me my wife.
Ngelewo nyapōi i ngi	At daybreak the woman gave
nyahei ve.	him his wife.
Ke nyapōi ke i yīnga a	And the woman went down to
njei.	the river (<i>i.e.</i> to drown herself).
Ndakpalōi na i nyahei na	The (lit. that) young man took
bumbua,	the woman,
I lila ti ye.	He took her away to his (lit. their)
	country.
I gbate,	He grew rich,
Ngi lowé i gu ndohũ gbi.	His fame reached every country.
Domei gboyoa.	The story is finished.

XII.

The Race between the Deer and the Snail.

<p>Dope mia wə. Ta kōli ti mawāli hōni. Kōli ye, Nga wime gi lē ndopéma. Dope ye, Nga wime gi lē kōlīma. Ke ti mawāli hongā. Dope nginda bondesia ke ti navoi yandoa. Ke kōli be, Ke nginda wongesia Ke ti navoi yandoa. Ti navoi yando kuhama polon. Ji pele hū woita na mia. Ti li ti navoi gandó na.</p> <p>Mahanga kpele ti li, Ti hei na. Ke kōli i jia ngi wonga kpele mahū. Ye, ma ndopa mu mawale hongā. Ye, nā mawuē mu gbi lo nde ma, Ke a nya bə, Mu li mu navoi ji me.</p> <p>Ke kōli wonga kpele ke ti lumá. Te, ke ji na bi wa mu gama,</p>	<p>There was once a deer. He and the snail made a bet. The snail said, I can run faster than the deer. The deer said, I can run faster than the snail. And they made a bet. The deer's own people collected the money. And the snail too, His own relations Collected the money. They collected the money in a far place. It was six days' journey. They go, they bring the money there. All the chiefs go, They sit there. And the snail travels to all his relations one after the other. He said, I and a deer have made a bet. He said, Now I and you we are all brothers, And you must help me, So that we go and win this money. And all the snail's relations agreed. They said, You come to us now,</p>
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Ma yepe,
 Ke ji dope ta a wime
 I lē muma.
 Wa ta wu mawali hounga.
 Ye, na wu toma—
 Ye, ma ndopa mu mawali
 hongā;
 Ye, kia muē gu a wimela
 a mu yala hū-gbate.
 Tamia ma gu ndopé ma,
 Tamia mu mawali a gula
 dopé ma.

Te ke,
 Ma ye pe na mawali ji
 i gula?

Ye, na wu toma—
 Ye, ma ta mu mu mawali
 hōni.

Ye, nya gi kongo
 Kia nga yalé ji gula gi gu
 ndopé ma.

Te ke mu kulua.
 Ye, ngewa sina,
 Ye, wu gbi a wa nya gama.
 Ke ngelewa kolisia gbi ti
 ndohū

Ke ti wa ti mbai gama.
 I ngi mbaisia lōwu pelehū.
 I li, a ti lekpe pelehū

Ji woita welé nahū :
 I li, a ti lekpe na
 I fō fa navōi gama.
 I yela lōwu kawoli hū te
 gbelanga.

Ke ngelewonga.
 Dope ta kpōwango;
 Nemáhū gbīna.
 Ke i wa kōlī gama,
 Ye, mabia ma mawali ho-
 nga.

And what are we to do,
 For when the deer runs
 He passes us.
 You and he have made the bet.
 He said, You see now—
 He said, I and the deer have
 made the bet;
 He said, As we cannot run we
 must devise a trick.
 So we shall overreach the deer,
 And the deer will lose the bet.

And they said,
 How now can we manage to win
 the bet?

He said, you see now—
 He said, I and he made the bet.

He said, *I* know
 How to do this trick on the deer.

And they said we agree.
 He said, At daybreak to-morrow,
 He said, you all come to me.
 And at daybreak all the snails
 in the country
 Came to their companion.
 He hid his friends in the road.
 He goes, he puts them one by
 one in the road

For six days in that road :
 He goes, he arranges them there
 Until he reaches the money.
 He hides one in the rubbish hole
 close to the town.

And daylight came.
 The deer was a fool;
 He had no sense.
 And he came to the snail,
 He said, I and you have made a
 bet.

Migbe nā mu li na	When do we go now
Mu navoi gama ?	For our money ?
Kōli ye ndopé, ye,	The snail said to the deer, saying,
Bā me nyama.	You will not beat me.
Dopa wa ye kōli, ye,	The deer himself said to the snail,
	saying,
Bi guma a jiala,	You cannot walk,
Be, mua biamu mawalihou.	You said, however, You would
	make a bet with me.
Ye, nya mawali a gula lo	He said, You will lose the bet.
bima.	
Ye, migbe na mu li ?	He said, When now do we go ?
Ye, lō woita,	(The snail) He said, In six days,
Ye ke mu li navōi gama.	He said also, we shall go for the
	money.
Ye kōli, ye,	(The deer) said to the snail,
	saying,
Bia yese bi hitia navoi	If you reach the money first,
gama,	
Ye ke bi wongá gbele ti	He said, All your relations are
batea.	made rich.
Bi navōi bumbu hi la,	Take the money you put down,
Kebi mawali i gula nyama.	And you will win the bet.
Ke kōli be ke i ndea ndopé	And the snail too said to the
ma,	deer,
Ye, bia yese bi hūgba li	Saying, You go first to the
navoi gama,	money,
Ke bi mawali i gula nyama ;	And you will win the bet ;
Bi navoi bumbu,	Take your money,
Wā bi wonga kpele,	Bring all your relations,
Ke wu gbatea.	And you will (all) be rich.
Bi navoi wumbu bi me.	Take up the money and spend it.
Ke ngelewa.	And day dawned.
Ke ndopé i wa kōli gama,	And the deer came to the snail,
Ye kōli, ye,	He said to the snail, saying,
Mu li na-oh.	Let us go.
Kōli ye dopema, ye,	The snail said to the deer, saying,
Bia yese lō kulo bia li.	Stand in front of me and go first.
Dopé ye kōli ma,	The deer said to the snail,
Ye, sao.	Saying, No.
Ye, hā me nyama,	He said, Do not follow me,

Bē gu a jiala.
 Kōli ye, gi kulua.
 Ke ti jieī lōtoa.
 Ke ndopé i longa kulo.
 I wime kā.
 I gbia ke Kumasi nyoko.

Ke i kōli malea ngi gulo.

Ke i kōli mōlia, ye,
 Bia ha
 Gi bi longa nya wōma,
 Tamia bi bia mbe nya gulo.

Ye, ngē ya be hūgba li.
 Ke kōlī be ke i jia,
 I ya,
 Ke i lowua.
 Dopé na ke i wa,
 Ke i lia kōlī ye na ma.

I li a pime polon gbōma.
 Kia wo i lini a wime kaka.
 Kōli ye na ngi mbai
 I ngi lowui kawalehū,
 Ke i gbia,
 Ke i ya navōi gama.
 Dopé i lō pōma,
 Ke kōlī yese i fōa navōi
 ma,
 Ke mawali i gula dopé ma.
 Ke kōlī i navō wāi na
 kpele bumbúa.
 Ke ndopé fulenga,
 Te ndopé, te,
 Kōlī mawali i gula bima.
 Te, bi navōi ji jolo.

Te, bia ba wime,
 Kōlī ta i gu a jiala.

You cannot walk.
 The snail said, I agree.
 And they started their journey.
 And the deer stood in front.
 He ran hard.
 He came out as it were as far as
 Kumasi.
 And he met the snail ahead of
 him.
 And he asked the snail, saying,
 Just now
 It was you I saw behind me,
 Nevertheless here you are in
 front of me.
 He said, I am not hurrying.
 And the snail too he walked off,
 He went,
 And he hid.
 And the deer came,
 And he went on to the other
 snail.
 He ran on far again.
 As before he ran hard.
 The other snail, whom his
 Friend hid in the rubbish hole,
 Came out,
 And went to the money.
 The deer was (lit. stood) behind,
 And the snail reached the money
 first,
 And the deer lost the bet.
 And the snail took all that large
 sum of money.
 And the deer reached there,
 They said to the deer, saying,
 The snail has won the bet.
 They said, You should have got
 this money.
 They said, You can run,
 (But) the snail himself cannot
 run.

Wa ta wu jia mawali hou- nga ;	You and he bet on your walking ;
Mawali i gula bima ;	You lost ;
Te, bē ya navoi ji jō.	They said, You did not get this money.
Ti ndewe,	They beat him,
Te, bi hawa wilenga.	They said, You were lazy (lit. made lazy).

Dõmi vuli i gbɔyɔa.	The story is quite finished.
Numu a ye na ke a ngenda bia.	The person who is here says good-night to you.

XIII.

The Hornbill and the Dog.

Njeli.	Story.
Piangbe mia wə ta ngila.	There was once a hornbill and a dog.
Kōi i gula.	War fell.
Ke ti welanga.	And they ran away.
Ke ti ya dogboi hū.	And they went into the bush.
Ke ti tei lōnga na.	And they built a house there.
Ngelewo piangbe ye ngilé	At dawn the hornbill said to the
ma, ye,	dog, saying,
Mu mu mehe goé.	Let us go and find food.
Ke ti ya mehe goeme.	And they went to find food.
Ke ti tu gbole maléa	And they came across ripe palm-
(tu short for tōwe).	nuts.
Piangbe ye ngiléma,	The hornbill said to the dog,
Ye, mu tōwui le.	Saying, Let us cut the nuts.
Ke ti tōwui lenga.	And they cut off the palm-nuts.
Ke numu ē ngi mba layia	Now nobody must disobey his
gbia hū.	senior's order.
Piangbe ye ngiláma, ye,	The hornbill said to the dog,
	saying,
Tu mu tenga,	We have cut down the bunch of
	palm-nuts,
Ye, numu ē sese.	He said, Nobody shall slice off
	the nuts.
Ye, lōngoihū lō mu me.	He said, Leave the remains for
	us to eat.
Ngila ye piangbe ma, ye,	The dog said to the hornbill,
	saying,
Kejina, nya laguli guhango	Now, my mouth is not long.
i le.	
Bē, muē tōwui jese.	You say, We must not cut off
	the nuts.

Ye ke, kulungo le.
 Ye, mu tōwui me.
 Piangbe ngi laguli guha
 wai na.
 A kpakpale tōwui na ma.
 Piangbe i tōwui na me fo.

Ī ngila goe.
 Kpē gbī a na wile ke a
 ngila.
 Ngila be ye, kulungo le.
 Ye, ke ji na, kōi gula ma
 bie.
 Ye, nya lei ī guhani.
 Mu tōwui longa be,
 Ilōngoihū mu me.

Ye, kulungo le.
 Ke ngila be ke i ya
 Jijiamé dogboi hū.
 Ke i kōmi longa.
 Kominga ti wulongo wa.
 Te le, ke ngila wa,
 Ke i ndea piangbia ma,
 Ye, ngi ya ha dogboi hū,
 Ye, ngi kominga longa na.
 Piangba ye,
 Ngelewo sina mu li na,

Mu komisia gbia.
 Ke ngelewa
 Ke ti ya na.
 Ti komi gbia kahā waya-
 kpa.
 Ngila ye piangba ma,
 Ye, komi ji,
 Ye, ma fonya fawé ma.

Piangbe ye sao.
 Ye, mu kōle kā fefe
 (ka = kahā).

And he said, All right.
 He said, Let us eat the nuts.
 The hornbill's beak was very
 long.

He hammers on the nuts.
 The hornbill eats all that bunch
 of nuts.

He did not give any to the dog.
 Every time he does so with the
 dog.

But the dog said, All right.
 He said, Now, there is war with
 you.

He said, My mouth is not long.
 We have cut the palm-nuts off,
 And it is the remains that we
 (*i. e.* I) must eat.

He said, All right.
 And so the dog went
 To walk about in the bush.
 And he saw honey.
 The bees were very fat.
 So it was, and the dog came,
 And he said to the hornbill,
 I went to-day into the bush,
 He said, I saw bees there.
 The hornbill said,
 Let us go there to-morrow at
 daylight,

And get the bees out.
 And at daylight
 They went there.
 They took out eight baskets of
 honey.

The dog said to the hornbill,
 He said, This honey,
 He said, we will squeeze it on a
 ledge of rocks.

The hornbill said, No.
 He said, Let us divide the baskets
 between us.

Ngila be ye sao.
 Ye, nga lo be wə mu ya
 dogboi hū,
 Mua ngi mba layia gbia hū.
 Piangbe ye, i ;
 Ye, mu komi fɔnya.

Ke ti komi vɔnya fawe hū.

Fawe hū a li polon.
 Ke ti tɔtɔa nà a komi mela.

Ngila i li a komi.
 Piangbe ngi lei i hite komi
 ma.

Ngila laguli na a jia le fawé-
 ma gbama.

Ke i gbalenga piangbe ma.

Ye, ngila,
 Hindei ye na bi peni ange ?
 Ye, mabia mué ya he hinda
 yira.

Ngila be ye kulungo le.

Ngila i komi na me fu.

Ye, ji ge mu gbonga tɔwui
 ma,

Bě, mué sese.

Bě ge, bi yakpei lo bi
 nemáhū lengo.

Ye nā ba li lo, kere.

Ke piangbe ta ngila

Ke ti ya kolonga mehei
 hindé ma.

Ke ngila i piangbia lɔi
 menga.

Piangbe i wa

I ngila jogba.

Ke ngilé i ngi nyia.

Ke i gɔwɔa,

But the dog said, No.

He said, I was here first in the
 bush,

We must observe precedence.

The hornbill said, Yes ;

He said, Let us squeeze the
 honey.

And they squeezed the honey on
 the rock.

The rock went far.

And they began there to eat the
 honey.

The dog licks up the honey.

The hornbill's mouth did not
 reach the honey.

His beak walks over the rock in
 vain.

And it hurt the hornbill.

He said, Dog,

What have you done to me ?

He said, You and I will not sit
 down in one place.

And the dog said, All right.

The dog ate all that honey.

He said, When a short time ago
 we joined together for palm-
 nuts,

You said, Let us not slice them.

You said, a few days ago, that
 you alone had any sense.

He said, Now you can go if you
 like.

And the hornbill and the dog

They went away on account of
 the food in the place.

And the dog ate the hornbill's
 child.

The hornbill comes

To choke the dog.

And the dog bit him.

And he flew,

I lia ngē ma.

Ta mia wɔ na a kpaui na
wili a ngila, ngila, ngila,
ngila.

Igboyoa.

He went up to the sky.

So it was that he made that cry
of dog, dog, dog.
(Ngila being an imitation of the
bird's cry.)

It is finished.

XIV.

The Egg-plant and the Woman who talked.

Nyapōi mia wọ.

I gbema.

Ī ndọ leni.

Ta ngi banga ti gboni hini
yira ma.

Kpele gbi a lewe dogboi hū,

A wolo,

Ye, A! Ngewo wa!

Ye, ngi gbọ wileni abië,

Nya ngē ndọ leni?

Kpele gbi a lewe

A ngole na wile.

Tamo i kpāe la tei gbela.

Ti kōjī hi.

Kōjī ke i wa.

Te le, nyapōi! mbawubela

Ke ti wa ngi hini ye

Kpāhū bawume.

Te ngi ma,

Te, bī ndọ leni.

Fale, bia ba li,

Bi kōjī jī goe,

Bi wa,

Bi ngili ngengebra we.

Nyapōi ke i sambe bu-
mbúa,

Ke i yá.

I li,

Ī fọ kōjema.

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There was once a young woman.

She was barren.

She bore no child.

She and her companions shared
a husband.

She was always wandering in the
bush,

Weeping, (she weeps)

Saying, Oh! Great God!

Saying, What have I done to you,

That I have borne no child?

She was always wandering about

And making that weeping.

A man laid out a farm near the
town.

They planted an egg-plant.

And the egg-plant came up.

So it was, that the rice planters

Came to the woman's husband

To plant rice in his farm.

They say to her,

Saying, You have borne no child.

Therefore, go you,

(And) pluck this egg-plant,

Bring it,

(And) cook it for the labourers.

And the young woman took a
basket,

And she went.

She goes,

She reaches the egg-plant.

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I ye kōji goema,
 A ngole wile,
 Ye, ma nya banga gbele
 Mu gboa hini ma,
 Tì gbi ti ndò lenga,
 Nya ngi ndò leni.
 Kunayefo ndòpō yenge gbi
 ta nya lōma.
 Ye ke, ngewo le.
 Te le, ke kōji ìyila.

Ke i yia.
 Ye nyapōi, ye,

Ke ye wu layia i gboto
 Ke ngi bi bawōa.
 Nyapōi i wōte, ye,
 Yo jiei leni?
 Kōji ye,
 Ngē nya ge abiē.
 Ye, ba yepe.
 Ye, ngē yepe.
 Ye ke, jondu le.
 Ke i jondua.
 Kōji ye nyapōi ma, ye,

Nga pe lo bi ndò le.
 Ye kulungo le.
 Ye ke, ba ye pe nā nga
 ndòle?
 Ye, bi yama lí (= líwí).
 Ke nyapōi i ngi yama linga.

Ke kōji na ke i maluvea a
 nyaha.¹

Nyaha lo nyande.
 Ye, nyapōi ma,

She was picking the eggs,
 And weeping,
 Saying, I and all my companions
 We share a husband,
 They have all borne children,
 (But) I have borne no child.
 They are always sending me to
 do all the inferior work.
 And said, It is God('s doing).
 So it was, that it was the very
 egg-plant.

And it spoke.
 It said to the young woman,
 saying,
 If you talk less
 I may help you.
 The young woman turned, saying,
 Who spoke?
 The egg-plant said,
 I cannot show myself to you.
 It said, Do not talk.
 She said, I will not talk.
 It said also, Swear first.
 And she took an oath.
 The egg-plant said to the young
 woman, saying,
 I will make you bear a child.
 She said, All right.
 And she said, How now will you
 make me bear a child?
 It said, Shut your eyes.
 And the young woman shut her
 eyes.
 And the egg-plant turned into a
 lady.
 She was a beautiful lady.
 She said to the woman,

¹ *Nyaha*, meaning woman or wife, is above *nyapōi*, girl or woman. See Vocabulary of Relationships, etc. In the Mende text the distinction is clear, but in the English it is necessary to use another word, *e. g.* lady, to distinguish the speakers.

Ye, bi yama volo.
 Ke i ngi yama vongo.
 A ye wôte,
 Ke i nyahalöi loa lõni.

Ngì nyini jì ngi yaka vengo.
 Ye nyapöi, ye,
 Bê yepe.
 Ye, éh.
 Ye, mu ya tei hũ.
 Ye, ndê be, ye ndöi jì?

Nya ndewe löi lo,
 I ndöi jì yoyoi mbe.
 Ye, bã hũge.
 Bã nde ba yema (= yama),
 Kõji lo maluveni a numui
 jì.
 Ye, bi na léa,
 Ye, nga yama lo gbon,

Ngì maluvi a kõji gboma.

Nyapöi ye,
 Bì hã gbe ngeleya
 Bì to dõma.

Ye, Ngewo yana ñi a bi go.

Ye, ngê na wile.
 Ye ke, mu li tei hũ.

Ke ti yá tei hũ.
 Numui gbì ke ti nyapöi
 molia,
 Te, jì bi ndö leni.

Bì ndöi jì joi mi lo?
 Ye, nya ndewe mia,
 I ndöi jì yoyui mbe.

Saying, Open your eyes.
 And she opened her eyes.
 She turned round,
 And she saw a young girl standing
 there.

Her breasts were full.
 She said to the woman, saying,
 You must not talk.
 She said, Yes.
 She said, Let us go into the town.
 She said, Say, (if any one say)
 whose child is this?

It is my sister's child,
 She sent this child to me.
 She said do not explain.
 Do not talk, saying,
 The egg-plant was changed into
 a person.

She said, If you talk so,
 She said, I will surely go back
 again,
 I will turn into the egg-plant
 again.

The woman said,
 You look for something in the air
 And you find (lit. see) it on the
 ground.

She said, It is God who gives you
 this.

She said, I will not do it.
 And she said, Let us go into the
 town.

And they went into the town.
 And everybody asked the woman,
 saying,
 Seeing that you have not borne
 a child,

Where did you get this child?
 She said, It is my sister,
 Who (lit. she) sent this child to
 me.

Ti ndôpôï na lagoi.	They gave the young girl food.
Ti ngi kave.	They made a feast for her.
Ti pâ ti me.	They kill, they eat.
Kene na ngi wô a nyapôï	The man whose own that woman
na	was
Î lôï wô angie.	Had not cared for her before.
Kpele gbi a nyapôï hūmôli,	Every moment he asks the
	woman,
Ye, bi ndôï jî joi mi lo?	Saying, Where did you get this
	child?
Ye, nya ndewe lo	She said, It is my sister
I ndôï jî yoyui mbe.	Who sent me this child.
Kpele gbi a ngi moli.	Every moment he asks her.
Nyānga va ti nemahui i	As for women their sense is not
guha.	great.
Ke i hūgenga a ngi hini.	And she told everything to her
	husband.
Ye, kpele na ge	She said, That time a little while
	ago
Ti ndeni, tē,	That they said, saying,
Ngi li kôji goeme,	That I was to go and pick the
	egg-plant,
Ngi li ge,	I went then,
Ngi wôlo kôji wulima.	I wept at the egg-plant tree.
Ta ge i maluveni a numui	It then turned into this person.
ji.	
Ke nya hini mia abie ge,	And you have always been my
	husband,
Nya gohū lowa bi ma.	I am entirely yours.
Ke ngi hūgenga abie.	And I have explained it to
	you.
Bā ya hūge a numu gbi.	Do not talk about it to anybody.
Bī hūgenga a numu,	(If) you talk about it to anybody,
Kôji hūmenia,	(And) the egg-plant hears,
A yama gboma	She will return
I wôte a kôji.	And become an egg-plant again.
Fale bā hūge.	Therefore do not talk about it.
Te le, kene ye, i.	So the man said, Yes.
Ye, ngē ya hūge.	He said, I will not talk about it.
Te le, ngi lima-nyahei	Now his favourite wife
Ke i ngi molia na,	She also asked him,

Ye, mbai ji i ndoi ji joi
 milo?
 Kpele gbi i kene molia na.
 Nyapoi be to-nyaha mia.
 Ngi longo i ngi mbai ji
 loi ji hinda hugo.
 Ke kene i hugenga a ngi li-
 ma-nyahei.
 Ye, ndoi ji ge nyapoi i
 wela.
 Ye, ba ngi gohu lo yana.
 Ye, i ye pileni i ndoi ma
 joi.
 Ye, ji ge gengebla ti wai
 nya gama,
 Gbe na gi li kojō go'emi,
 Hu mia ge kōji na
 I maluvēni a numui na.
 Kia gi hugenga abie,
 Ba hūge a numu gbi.
 Bi hūgenga,
 Bi mbai loi i yá,
 Ga pe bi ma a njia lo
 Gau fere na i gboyo.
 Nyapoi, ngi wō a ndoi,
 Ke i ya nye gbeme.
 A hiye njei na hū.
 Ke nyapoi na ke i ndōpoi
 lulinga a kojō.
 Ke i ya.
 Ye, gbe i hi,
 I ngi njei mawulo.
 Ye, ji wō ngi ndea ngi ma,
 Ngē, ā nya la ge,
 Saying, This other wife where did
 she get this child?
 She was constantly asking the
 man that.
 This woman was a jealous woman.
 She wanted to know all about
 her companion's child.
 And the man told his favourite
 wife all about it.
 He said, This child the woman
 produced a few days ago.
 He said, It is not the child of
 her belly.
 He said, What she did to get the
 child (is this).
 She said, when the labourers came
 to me,
 At the time that I went to pick
 the egg-plant,
 It was then that the egg-plant
 Changed into that person.
 Seeing that I have told you,
 Do not tell anybody else.
 If you tell,
 Your companion's child is gone,
 (And) I will make trouble with
 you
 (Until) two months are ended.
 The woman, whose the child
 was,
 Went to catch fish.
 She comes up out of the water.
 And the woman called the girl
 Egg-plant.
 And she went.
 She said, Let her sit down,
 And await her mother.
 (The egg-plant) said, I told her
 before,
 Saying, she was not to show my
 name,

Tamia ā nya hinda hūge a
ngi wongeisia,
Ye, gbe i wa.
Ye sao, ī na.

Nyā wama wilema.
Ke nyapōi i hiya nye
gbeme.

Kia wō i wani,
Ke i ngi mōlia, ye,
Ji wō bi heni,

Ye, bemango, ndō ī bēya.

Ye, nya kōjō,
Ba ndō woli dogboihū,
Ye, nya kōjō,
Ngi manu bi ma.
Ngi wōtea wō a numu,
Ngi yenge bie,
Tamia i wile bi limahū ē
gili a hinda gbī.

Tamia ba nde, bē,

Kōjō lo ange.
Ye, ngi yama mbe-oh.
Ke i yama,
I li hindei
Wō nyapōi na i li na kōjō
goeme.
Ke ngi lōi i yama na,
Ī wōte a kōji.
Nyapōi na i hei wō ndō gbī
ya ngeya.
Ngi layia mia wō
I ngi bani a ndōi.
I kōji na hinda hūge wō,

I gbate wō na
Kōji na hinda hū ;
Ke i ngi wō ngōi lema.

Further, she was not to talk my
affairs with her relations,
She said, Wait till she comes.
She said, No, she is not there.
The woman is coming in the road.
And the woman came up from
catching fish.

When she came,
(The egg-plant) asked her, saying,
When you were sitting here
before,

It said, You were barren, you had
no child.

It said, I was the egg-plant,
You cried in the bush for a child,
It said, I was the egg-plant,
I pitied you.

I turned into a person,
I worked for you,

And also it came about that your
mind was not to remember any-
thing.

Therefore you were not to say
that (lit. saying)

I was the egg-plant.

It said, I go back as I was before.

And it returned,

It went to the place

Where the woman had gone before
to pluck the egg-plant.

And her child returned there,

It turned into the egg-plant.

The woman used to sit there
before without any child.

It had been her complaint before
That she was without a child.

She talked about the egg-plant's
affairs,

She had been well off when

The egg-plant was in the affair ;

But she broke her word.

XV.

The Magic Shirt.

<p> Kene mia wo, I gbate, I lewe döle gbele ma. Numui kpele ti lõlõ angie Nu gbate va. Ke ti kõi hūbatéa ngi va. Te, numu yakpei ji i lewe muma döle ji hū. Te, mā kulu ngi ye. Te, a mu kõi we ngi ma, Mu ngi vaya. Ke ti kõi wea ngi ma, Ke ti ngi batehū vaya. Ke i lõwunga. Ke i ya dogboi hū. Kõi i ngi loni. Ke kõi i ngi nunga vuluisia kpele hou. Fõ yira i ndogboi hū. I gbia. Ke kõi i gbeyoa. I yama. I ngi lei lõ (lei for tei). Ke nunga ti wa ngi lei hū. Ti bo ngima. Ti ngi lei lõ. Dakpāõ yira i bumbui gbate, Ke i yala njei hū. </p>	<p> There was once a man, He was rich, He surpassed all the country. Everybody hated him Because he was rich. And they prepared war for him. They said, This one man surpasses us in this country. They said, We do not agree to have him. They said, Let us make war on him, (And) let us spoil him. And they made war on him, And they spoiled his wealth. And he hid. And he went into the bush. The war did not see him. But the war caught all his people themselves. One year he was in the bush. He came out. And the war was finished. He returned. He (re)built his town. And people came into his town. They helped him. They built his town. A certain young man made a fish trap, And he took it to the water. </p>
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Ke i kale gōnūa.	And he made a weir.
Ke i bumbui welenga nga.	And he set the trap on it.
Ngelewo i wa kaleya.	At daybreak he came to the weir.
I male ti kale yahūma.	He found some one (lit. they) had stolen from the weir.
I lō na,	He stood there,
I mōli, ye,	He asked, saying,
Yo nya galé yahumamai ?	Who has stolen from my weir ?
Ye, nga mane lo.	He said, I will watch.
Mema ! dogboyusui mia	See ! it was the wild man
I kale yahumama.	Who stole from the weir.
Ye, kalé ji nga mane lo.	He said, I will watch this weir.
Ye, numui ji i nya galé ji yahumama.	He said, This person is stealing from my weir.
Ye, nga hou lo.	He said, I will catch him.
Ke i ya tei hū.	And he went into the town.
Ngi mbai ji ta ta ti longo- ma.	He and his friend were much attached to each other.
Ke i ya,	And he went,
I nde ngi ma, ye,	He said to him, saying,
Ngi kale konua,	I have made a weir,
Ke ti ya ngahumama.	And some one has gone and stolen from it.
Ye, mu li mu nga ne.	He said, Let us go and watch.
Mu ya,	Let us go,
Bi le nduvui hū,	You climb into a (lit. the) bamboo palm,
Ye, nya ngi lōwu bele ku hū.	He said, I myself will hide in the buttresses of a big tree.
Ke i ya,	And he went,
Ke i lōwú na bele kui hū.	And he hid between the buttresses of the big tree.
Ke ngi mbai be,	And his friend too,
Ke i lōwua nduvui hū nge- leya.	He hid aloft in the bamboo palm.
Ngenda tete	In the early morning
Ke dogboyusui ¹ i wa	The wild man came
Kale yahumama.	To steal from the weir.
Ke i wa,	And he came,

¹ Dogboyusui is the chimpanzee, which, like the gorilla, is held to be half human, and to be a devil with magic powers.

Ke i ndōmei gbia ngima,	And he took off his shirt,
Ke i gbolé gbia wumba,	And he took off his hat,
Ke i belé gbia ngima,	And he took off his trousers,
Ke i vowé gbia ngi loko hū,	And he took off his charms from his arm,
Ke i bumbua,	And he took them,
Ke i ndowua gbele kui hū,	And he hid them between the buttresses of the big tree,
Ke i ya njei hū kale ya.	And he went into the water on the weir.
Ke i mbombui gbia kale ya,	And he took the fish trap off the weir,
Ke i da vulonga,	And he loosed its mouth,
Ke nyenga ti wua dōme.	And the fish poured out on the ground.
Ke i tōa nyema,	And he pointed to a fish,
Ke na ha.	And it died.
Ke i gbaōa, ye,	And he (the man) called out, saying,
Ko !	Ko !
Ye, bia ge ba nya gale ya- humama.	He said, It is you who have been stealing from my weir.
Ye, Ko !	He said, Ko !
Ye, ndakpé-oh.	He said, My friend.
Ye, dogboyusui gbe,	He said, Look at the wild man,
I kale yahumama.	He is stealing from the weir.
Ye, a ye pe a kale yahuma ?	He said, How is he going about stealing from the weir ?
Ye, i nye wua ndōme,	He said, He poured the fish out on the ground,
Ke i lōkō lōa ngi lōmé ma,	And he pointed his hand to his shirt,
Ke i tōa nye ma,	And he pointed to a fish,
Ke na ha.	And it died.
Ke i ngi lōkōi lōa ngi mbai ma,	And he pointed his hand to his friend,
Ke ngi mbai i ha ngeleya.	And his friend died aloft (in the tree).
Dogboyusui ke i lua,	And the wild man feared,
Ke i lia a pime,	And he went running,

Ke i ngi lõmesia gbele lõ na.	And he left all his clothes (lit. shirts) there.
Ke i ya.	And he went.
Ke dakpañi na ke i ngi mbai lõlinga,	And that young man called his friend,
Ke ye, ndakpe !	And he said, Young man !
Ye, wa a mu li-oh !	He said, Come, let us go !
Ke i ya.	And he went.
A ye na i wõte na ;	It was then that he turned ;
Ngi mbai hango.	His friend was dead.
Ke ndogboyusui lõmei na	And the wild man's shirt
Ke i mbumbúa,	He took,
Ke i ya a pime.	And he ran away.
Ke i ya a ndõme,	And he took the shirt,
I fe mahei we.	He gave it to the king.
Ye, keke,	He said, My father,
Ye, bunde gula ngeya.	He said, trouble falls on me.
Ye, gbe bunde le ?	He said, What trouble ?
Ye, ngi ya gi kale gunuma,	He said, I went to construct a fishing weir,
Dogboyusui mia i ngahu- mama nyeya.	(And) the wild man stole from me.
Ngi hũgo.	I did not understand.
Ngi ndea nya mbai ma,	I said to my friend,
Ngẽ, mu li nya gale mane we.	I said, Let us go and watch my weir.
Mu ya na.	We went there.
Dogboyusui i wa kale ya- humama.	The wild man came to steal at the weir.
I ngi lõme gbia ngima.	He took off his shirt.
I ngi pua ngulu kui hũ.	He put it between a tree's buttresses.
Nya mba i lõwua nduvuihũ.	My friend hid in a palm.
Nya be ngi lõwua ngulu kui hũ.	Myself, I hid between the but- tresses of the tree.
Dogboyusui i wa kale ya- humama.	The wild man came to steal at the weir.
I nye gbia njei hũ,	He took the fish out of the water,
I pua ngiye ma,	He put them on the bank,
I lõkõi lõnga ngi lõmema,	He pointed (his) hand to his shirt,

I tōa nyema,
Ke nyenga ti ha.
Ngi bandéa dogboyusui ma,
Ngē, Ko !

Bia ge ba nya galéji ya-
humama.

Ngē, ndakpe-oh !

Dogboyusui gbe,
I kama hinda wilema.

A ye pe, bi toa,
A nye wu ngiyé ma,
I lōkō lō ngi lōme ma,
I lō nye ma,
Ke nyé i ha.

Ye, na gi peni.

Ngi nya loko lo domé ma,
Gi to nya mba lenga,
Ke i ha dōwume nduvui hū.

Gī kō.

Ke dogboyusui i ya a pime.
Ta mia ta mahei ye,
Na bi wileni.

Ye, nga pe lo,

Ye, ngi njiei na bā wumba.

Ye, ke,

Ye, a li wu wa dakpaoi na

I wileni beya (= bi yeya)
dogboi hū,

Wu wala gi to.

Ke ti ya ti wala.

Ye, dakpoi ji i hei ji wileni
beya dogboi hū,

Ye, nga na go pe.

Jialōi i lēma ngitiya.

He pointed to a fish,

And the fish died.

I holla'd to the wild man,

I said, Hi !

It is you who have been stealing
at my weir.

I said, Friend !

See the wild man,

He is doing something wonderful.

What he does is, you see,

He puts the fish on the bank,

He points the hand to his shirt,

He points to a fish,

And the fish dies.

He said, I did that.

I pointed my hand to the shirt,

I looked towards my friend,

And he died in his hiding-place
in the palm.

I do not know.

And the wild man ran away.

Then the king said,

You did that.

He said, I will arrange,

He said, to stop that affair on
your head, *i. e.* that is hanging
over you.

He said also,

Saying, Go and fetch that young
man

That died by your hand in the
bush (*wile* = do, a euphemism
for *die*).

Bring him for me to see.

And they went and brought him.

He said, (If) this young man he
died this death at your hand
in the bush,

He said, I shall know that soon.

A small child was passing in
front.

Ke ta mahei ke i ngi lokoi lōa dogboyusui lomema, Ke i tōa jia lōi ma, Ke i gula, Ke i ha. Ke i ndea dakpalōi ma, ye,	And the king pointed his hand to the wild man's shirt, And he pointed to the child, And it fell down, And it died. And he said to the young man, saying,
Bi mbāi ji i hei wile beya dogboi hū, Ye, njia gbī ya bi ma.	This your friend died by your hand in the bush, He said, There is no blame (lit. palaver) on you.
Ye ke, dogboyusui lōme ji i nya na va. Ye, bamani mahei a nya na,	He said too, This wild man's shirt is now mine. He said, Because I am the king,
Nya mia, ngi njia bāma bumba.	It is I who will stop the palaver on your head, i. e. will acquit you.
Dakpoi na ye, Ngi kurua. I segbia mahei ma. Ti jia lōi gbōwu. Ti ndakpoi be bō. Mahei na i navo gboto majia	That young man said, I accept. He thanked the king. They buried the child. They buried the young man also. That king spent much money
Kolongo dakpoi na va a hindei na hū; Kolongo dogboyusui ma gulé na ma. Ke njiei i gbōyoa. Ke mahei na fō i lewe nani	On account of that young man and the whole affair; On account of the wild man and that shirt. And the matter ended. And that king for over four years
I gbate gboñ, I lewe ngovei ma. Ke i yunga longa a nasia gbele wō Ti kōi goni angie. Ye, nasia kpele ti kōi goni ange, Ye, ti wa, Ye, mu go a fōi ji.	Increased in wealth, More than before. And he boasted over all those who before Had made war on him. He said, All those who made war on me, He said, let them come, He said, we will fight this year.

Ke i ti gonga a loe wa-	And he gave them eight days.
yakpa.	
Ke ti gbi, tia be, te,	And they all said,
Mu kulua,	We agree,
Te, kōi wọ ba mā wile,	They said, You have desired war,
Te, mu goa nā bi ma	They said, (If) we fight now with
	you
Mua bi wa lo.	We shall kill you.
Ye, ngi kurua.	He said, I accept.
Ke kōi wa.	And the war came.
Ye, numu gbi mawueni mu	He said, Everybody, I and you,
tei ji hū.	we are in this town.
Ye, numu gbī ā kpande	He said, Nobody shall fire a gun
wili kōi ji ma.	in this war.
Ye, mu gbi, ye, a hei.	He said, All of us, he said, you
	must sit down.
Ye, nya kōi lo,	He said, It is my war,
Nga kōi ji go.	I will fight this war.
Ngī nunga gbi ke ti kurua.	And all his people agreed.
Ke ti lia ti hei.	And they went, they sat down.
Ke ta ngi mahei ke i wa	And the king of the town came
pebu,	into the house,
Ke i dogboyusui bele	And he pulled on the wild man's
yinga (=yilinga),	trousers,
Ke i dogboyusui lōme	And he put on the wild man's
wunga,	shirt,
Ke i dogboyusui gbōle	And he put on the wild man's hat,
welenga,	
Ke i dogboyusui vowi wua	And he put the wild man's
ngi baki hū,	charms on his upper arm,
Ke i gbia ngitiya.	And he went outside.
Ke kōi i wa tei hū.	And the fighting came into the
	town.
Ti nunga gbi hou tei hū.	They (the enemy) caught all the
	people in the town.
Ke ti numu wani.	But they killed nobody.
Ti ngili lo ti kpelema.	They tied them all up.
Ti wa,	They come,
Ti mahei mōli, te,	They ask the king, saying,
Bi yema (yiamā) ge	You were saying the other day
Mu wa	That we might come

Mu kōi go.	(And) make war.
Mahei be ye,	The king too said,
Nya ge ngi ndeni,	I myself said the other day,
Ngē, wu wa,	I said, Come,
Mu kōi go.	Let us fight.
Ye, kia bē (= gbele, time)	He said, It is now the time.
na.	
Ye, nya numu gbī kōi jī	He said, I will take nobody by
golama.	surprise in this war. .
Ye, wu kia yira.	He said, You are all as one.
Ye, wū yama wu yei.	He said, You will not return to
	your country.
Nya kōi a houla.	My war will catch you.
Ke mahei ke i ngi lōkō lōa	And the king pointed his hand
Dogboyusui lōme jī ma	To the wild man's shirt
I ngi ma,	That he was wearing,
Ke i tōa kōi ma,	And he pointed to the enemy,
Ke ti gbī ti ha.	And they all died.
I ngi lōkōi tō dogboyusui	He pointed his hand to the wild
lōmema ngi ma,	man's shirt on himself,
Ke i lō kōisia ma,	And he pointed at the enemy,
Ke kōisia gbī ti ha.	And the enemy all died.
Ti pande wili gōi ma.	They did not fire a gun in the
	war.
Kōisia ti gbōyōa hala.	The enemy all died (lit. finished
	dying).
Ta mahei i kōi gbī vāa a	The king of the town destroyed
dogboyusui lōme na a ngi	all the enemy with that wild
ma.	man's shirt that he wore.
I ndōme gbīa ngi ma.	He took off the shirt.
I pu kaṇa,	He put it in a box,
I ndagbou.	He shut it.
Kō gbī i ya gui ngi lei	No war could reach his town.
ma.	
Nunga gbī ti nde, tē,	Everybody said, saying,
Kunafo wā gō a mahei jī.	You must never make war with
	this king.
Kamahinda i muma lia.	We have magic in our midst.
Mu wa kō ma,	We came to war,
Gbande i wilini,	No gun was fired,
Ti numu wāni,	They did not kill a single person,

Numu ji kpele i ha.
Tī ya we gboma.
Ke nunga ti ya,
Mahei na i lāa.
I gbate na hū.

Igboyoa.

(But) this people all died.
They did not do it again.
And people went away,
That king was left (alone).
He grew rich there.

It is finished.

XVI.

The Woman whose Child returned to Life, and her Enemy.

Nyapōi mia wō.	There was once a woman.
Ta ngi bānga ti gbo hini ma.	She and her companions shared a husband.
Ti hini kpatengo.	Their husband was rich.
I gbēma,	She was barren,
Ī ndō leni.	She bore no child.
Ngī mbanga ti ndenga lē gboto.	Her companions bore many children.
I wa Mori ma.	She came to a Mori man.
Ye, pe ngi ndō le.	She said, Make me bear a child.
Ke Mori pea.	And the Mori man did so.
Ke i ndō léa ;	And she bore a child ;
Nyaha lo.	It was a girl.
Ngī lōi nyandengo ;	Her child was a fine one ;
I lē ngi mbanga ti nda lēnge nasia ma.	It was finer (lit. it passed) than her companions' children.
Ke ngi mba-nyahei i lōlō a ngiē.	And her fellow-wife hated her.
Ke ngi lōi na ke i gbelá.	And her child reached puberty.
Ke ti wa Sandi hū.	And they came into the "Sandi" bush.
Dōpōi la Mang-woni.	The girl's name was Mang-woni.
Ke ti ti gbīa Sandi hū.	And they came out of the Sandi bush.
Mañwoni nyandengo wa,	Mañwoni was very beautiful,
I lewe ngi mba Sandi yōi nasia ma.	She passed her companions in the Sandi bush.
Ke nyapōi ngi mba nyahei	And the woman's fellow-wife
Ke i hōna lenga	Made witchcraft

Ngi mбай nyahei lòi ma,	Against her companion's daughter,
Ke i hона lenga Mañwoni	She made witchcraft against Mañwoni.
ma.	
Ke i ha.	And she died.
Nyapōi i wolo ;	The woman wept ;
I wōnga ngau nani ;	She wept for four months ;
Ngi lòi yakpei i wōnga	She wept for her only child four
ngau nani.	months.
Ke ndōbela ke ti ngi ma-	And the dwellers in the lower
mamau golonga.	world felt sorry for her.
Ndōpōi hani.	The girl died.
I li ndō.	She went to the lower world.
Ke pumō gowōli ke i lq	And a white man loved her.
angie.	
Ke ta ta ti so wea.	And he and she married.
Dōpōi ke pumōi i ngi go a	And the white man gave the girl
navō gboto.	much money.
Nyapōi i wolo ngi lòi va	The woman wept for her child
ngau nani na.	those four months.
Ke pumōi na ta be ngi	And that white man he too was
yafé na.	a spirit there.
Ke i nyapōi mamamau loa.	And he saw the woman's sorrow.
Ye, nyapōi ji ge ngi ngi	He said, I have seen this wo-
mamamau loma.	man's sorrow for a long time.
Ngi ngi lòi yama ngelema-	I will return her child to the
hū.	land of the living.
Kpindi na ke nyapōi i la.	That night the woman lay down.
Ke i hengá a pumoi na,	And she dreamt of that white
	man,
Ta ngi lòi ti heni kōtu wele	(That) he and her child lived in
hū,	a stone house,
Navō gboto.	(With) plenty of money.
Dōpōi ye pumōi ma,	The girl said to the white
	man,
Ye, ngi nji lo.	Saying (that) it is her mother.
Ke pumōi ndea nyapōi ma,	And the white man said to the
	woman,
Ye, ngi bi mamamau golo,	He said, I feel sorry for you,
Ye, ngole ji gbi ba pile	He said, Making all this weep-
ngelemahū.	ing in the land of the living.

Ye, nya mema ndō	He said, I am hearing down below
Kolongo bi lōi ji hindahū.	All about your child's affair.
Ye, ngelewa sina,	He said, At daybreak to-morrow,
Ye, bi li bi lōi gambe ma.	He said, go to your child's grave.
Ye, bi segbule bumbu,	He said, Take your rattle,
Bi gbe ngale ma,	Add the mat to it,
Ke kōnde bumbu ;	And take the mortar (for pound- ing grain) ;
Li bi lō kambé ma.	Go and put them on the grave.
Ye, bi lōi, ye, nga velioma	He said, Your child, he said, I
sina ;	will present her (to you) to- morrow ;
I wa bi gama.	She will come to you.
Ye, kulongo le.	She said, All right.
Ngelewo i kōndé bumbu,	At daybreak she took the mortar,
Ke segbule,	And the rattle,
Ke ngale ;	And the mat ;
I li.	She went.
I ngale fōmbō kambé ma,	She spread the mat on the grave,
I kōndé lō kambé ma,	She stood the mortar on the grave,
I segbulé ho mba.	She held up her rattle.
Ke pumōi nde ngi ma a	And the white man told her in
kpindi,	the night,
Ye, bi lōi i gbia sina ka-	He said, Your child will come out
mbé hū.	to-morrow from the grave.
Ye, bā humbu a gbundé	He said, Do not be in a hurry to
ma.	embrace her.
Ye, gbema !	He said, Stop !
A tēi gala sawa.	She will go round the town three times.
I wa bi gama ;	She will come to you ;
Bi hō.	Catch her.
Ke ngelewa nyapōi i hi	And at daybreak the woman sat
kambé ma.	at the grave.
I ngule yia.	She sang.
Ye Mañwoni !	She said, Mañwoni !
Ya ha Bondo.	Go to-day to the Bondo bush (same as Sandi bush).

Mañwoni wa !
 Nyapōi i ngulé na yia.
 Hawa pu gbē ma
 Ke ndōpōi ke i gbia kambe
 hū.

Ngì wui na kanī gbōli na
 pun hondro nugboyongo.
 Ngì lōkōi jì gbì kanī pumōi
 feni.

I gbia,
 I li a pime,
 I tei gala sawa,

I wa ngì njei gama.
 Ke ngì njei bundea ma.
 Ke navōi na kpi,
 Ke kambé na,
 Ke i wotéa kotu wele ;
 Tawai i le na.
 Nyapōi na i ndōi leni,
 Ke i gbate a ngelemahū.
 Ke ngì mba nyahei ke i na
 lōa,

Ke i gbalea ngima.
 Ke ngì nda lōi na ke i
 yama,
 Ye, gbe ?
 Gba ti nda lenga ta ha,
 Ta ti gbate ;
 Bia bē ha.
 Ye, ha-oh !
 Gì gbate.
 Ke i hōna lea be ngì lōi ma.

Ke ngì lōi ha.
 Ke ti kpōwua
 Ngì mba nyahei nda lōi
 gambé belanga.
 Ke nyahei na ke ta be i yia
 pumōi gama ;
 I wolo lō fere.

Mañwoni, come !
 The woman sang that song.
 In ten hours' time
 The girl came out of the grave.

Her head was of gold, twenty
 hundred pounds' worth.
 Her arm was all gold that the
 white man gave her.

She came out,
 She went running,
 She went round the town three
 times,

She came to her mother.
 And her mother embraced her.
 And all that money,
 And the grave,
 It turned into a stone house ;
 It was finer than any in the town.
 That woman she bore the child,
 And she was rich in the world.
 And her fellow-wife saw that,

And it hurt her.
 And she used to scold her own
 child,
 Saying, Why is it ?
 Other people's own children die,
 They grow rich ;
 (But) you will not die.
 She said, Die !
 (So that) I get rich.
 And she made witchcraft also
 against her child.
 And her child died.
 And they buried it
 Near the grave of her fellow-
 wife's own child.
 And that woman she too howled
 at the white man ;
 She wept two days.

- Pumōi be, ndōpōi nji i yia
 nya gama lō fere ;
 The white man too (said), This
 girl's mother has been howling
 at me for two days ;
- Ye, ngi nje golo ji wi
 lēma.
 He said, her mother is making
 this weeping.
- Ye, nga ngama lo sina.
 He said, I will send her back to-
 morrow.
- Ke nyapōi be i hengá a
 pumōi,
 And the woman dreamt of the
 white man,
- Ye, wa sina bi ngule yia
 bi lōi gambé ma.
 (That) he said, Come to-morrow
 and sing at your child's grave.
- Ye, ngi gbema i wa bi
 gama.
 He said, I will let her come to
 you.
- Ke nyapōi i hengá.
 And the woman dreamt.
- Ngelewo i yie (yiai) numu
 wōma.
 At daybreak she spoke to no-
 body.
- Ke i ya,
 And she went,
- Ke ta be ke i ngale wu-
 mbúa,
 And she too took a mat,
- Ke i segbula wumbúa,
 Ke i kōndé bumbúa,
 And she took a rattle,
 And she took the mortar,
- Ke i ya kambé ma.
 And she went to the grave.
- I kōndé lōa kambé ma,
 She stood the mortar on the
 grave,
- Ke i ngale vōmbōa kambé
 ma,
 And she spread the mat on the
 grave,
- Ke i segbulé hōa mba,
 And she held up the rattle,
- Ke i ngule yia.
 And she sang.
- Ye, Mañwoni !
 She said, Mañwoni !
- Ye, ya ha Bondo ! Mañ-
 woni wa !
 She said, Go to-day to the Bondo
 bush ! Mañwoni, come !
- Ke ngi lōi i gbia kambe
 hū,
 And her child came out of the
 grave,
- I fō be ngi bwambu.
 as far as its arm-pits.
- I lī lōni.
 She did not restrain her heart.
- Ngī lōi a gbia kambe hū.
 Her child comes out of the grave.
- Ā boyo,
 It is not finished,
- Ke i gbundéa ma.
 But she embraced her.
- Ke ngi lōi i lēa ndia,
 And her child was cut in half,
- Ke i kūti (kutu = short)
 na i lō ngeleya.
 And part remained above ground.

Ke navõ i gbia,
Ke i maluvéa a kõnde guti
na kambé ma.
Nyapõ i na ge na mia wõ
Tõlõ i nyandeni.

And the money came out,
And it changed into half of the
mortar on the grave.
That was the fate of that woman.
Jealousy is not good.

XVII.

The Dream that vanished through Disobedience.

Tamo mia wɔ.
Ta ngi mbanga ti li njei hũ.

Ti kpele kahã ti yeya.
A mba-lẽ kp̄i.
Ti hijia,
Ti li,
Ti f̄o njeima.
Dole gbongo ngi la.
I kpohũi gbia ngi gahef
mahũ,

I me,
Ngi ḡoi ve.
I li,
Ke i ligbi ngi gahefma,
Ke i ya,
Ke i yĩnga.
A yini ke i hengá.
Ke i gbia tawaihũ.
Ke i ya ta mahei gama.

Ke ta m̄i i lõnga angie.

Ke i ngi gonga a nyaha.
Ye, mu hei na mbe.
Ye, bã yã li wu yei.

Fa, nya l̄oi ji j̄o.
D̄op̄oi belango.
Ta m̄oi ye, ngi kurua.

There was once a man.
He and his friends went to the
water.

All of them had baskets.
It was cutting time.
They got up,
They go,
They reach the water.
His mouth was very hunger.
He took the flour from the top of
his basket,

He ate,
His belly was filled.
He went,
And he leaned against his basket,
And he went,
And he slept.
As he slept he dreamt.
And he went out of the town.
And he went to the king of the
town.

And the king of the town liked
him.

And he gave him a wife.
He said, You stay here with us.
He said, Do not go back to your
country.

So marry my daughter.
The girl is full grown.
The man said, I accept.

Ke ta be mani yatemo angie.	Now he was a trap setter.
I li dogboi hū.	He went into the bush.
I mani yate hū guhango.	He made a trap far away.
Jiei ji nyeko na a li Takwa.	The journey was as far as Tarkwa (i. e. from Sekondi ¹ , Gold Coast).
Ke i ya,	And he went,
Ke i kotu wai maléa.	And he met a large rock.
Kotī belengo	The rock was bearded
Kea nu vu na.	Like a living person.
Ke manī i yatéa,	And he constructed the trap,
Ke i gboyoa.	And it was finished.
Ngelewo i li na.	At daybreak he went there.
Ke i hūeí wā pu a ngendé na.	And he killed ten beasts on that morning.
Ke i lewéa la.	And he passed on.
Ke i gbianga kotī mahū.	And he came out on the rock.
Kotī ye, Kpana !	The rock said, Kpana !
I wôte.	He turns.
I molī, ye,	He asks, saying,
Yo njiei leni ?	Who spoke ?
Ye, nya le.	It said, It is I.
Ye, bia bi ye ?	He said, Who are you ?
Ye, nya na kotī.	It said, I am the rock.
Ye, gbele ?	He said, What is the matter ?
Ye, bā li a hūeí na.	It said, Do not take away that meat.
Ye, gbe ? nya kei.	He said, What is it, my father ?
Ye, fe be gi me.	It said, Give it here for me to eat.
Ye, ga bi baté lo.	It said, I will make you rich.
Hingdei na dogboi na hū i gua na fō yira ;	(That affair in the bush had lasted now one year ;
Numu ghi ta ngu ta gba- hama.	Everybody got tired of trying to wake him.)
Ye, hūei ve ngi me.	It said, Give me the meat to eat
Ga bi baté lo.	I will make you rich.
Ye, nya keí !	He said, My father !

¹ The story was told me at Sekondi.

Ye, nga hūei ji fe biye.
 Ye, ngi wā lo jieī hū.
 Ta mahei i ngi lōi vea mbe,

Ye, ngi jolo.
 Ke nya va navō gbī nī yeya
 (= nya yeya).

Mani yatemo bama angē.
 Hūei ji mia ga pa,
 Ga fe mahei we.
 Tamia nga pile nya hingdei
 a ne ngi lihū,

A gbwe ngi lōi ji hinda ma
 mbe.

Ye, bā gili a ná.
 Ke ndakpalōi ke i hūei vea
 kōtī ye, hūa pu.
 Kpele gbī kōtī a na wile a
 dakpalōi na.
 Ke ti ndakpalōi nyahei wua
 Sandihū.
 Gau nani i Sandi hū.

Hani gbī dakpalōi i fe nya-
 ha gami.
 Dakpalōi i wa dogboi hū
 kōtī gama.
 Ye, keke,
 Ye, bē wō ba nya baḡlo.

Ye, tia nya nyahei gbiama
 Sandi hū.
 Ye, bā gili a ná.
 Ye, ndōle ji gbele, ye, tōkō
 nya yeya.
 Kōtī i nde ndakpalōi ma,
 Ye, bi ya hū-i-yi fele,
 Bi wa nya gama.
 Ke i ya hū-i-yi fele.

He said, I give you this meat.
 He said, I killed it on my journey.
 The king of the town gave me his
 daughter,
 He said I should marry her.
 And as for me I have no money.

I am a poor trap setter.
 It is this meat I kill,
 So that I may give it to the king.
 Therefore I (try to) make my
 work (lit. affair) please his
 heart,
 (Because) he has left alone (said
 nothing about) his daughter's
 affair.

It said, Do not trouble about that.
 And the young man gave the meat
 to the rock, ten beasts.
 Every time the rock did so with
 that young man.
 And they put the young man's
 wife into the Sandi bush.
 She was four months in the Sandi
 bush.

The young man gave nothing for
 the woman.
 The young man came into the
 bush to the rock.
 He said, My father,
 You said before you would set me
 up (lit. cure).

He said, They are bringing my
 wife out of the Sandi bush.
 It said, Do not trouble about that.
 It said, All this country, he said,
 their hand belongs to me.
 The rock said to the young man,
 He said, Go away for two days,
 (And) come to me.
 And he went away for two days.

- Ke fōlī jī nyaha ta Sandi
gbia.
Ke i ya kōtī gama.
Ye, keke!
Ye, bē wō, bē, ngā gili a na.
Ye, ngi wa.
Ye, ma ye pe nā?
Kōtī ye, ngē wō ga bi bawō
lo.
Ye, bā gili a ná.
Ye, bi yama lī (= līwī).
Ye, bi bawo vōlō-gbia ha.
Ke i ngi yama līwīa.
Ye, bī yama wō.
I ngi yama wō.
Navō gahei hondo fere.
Ye, Kpana!
Ye, ngē wō ga bi bawō lo.
Ye, bi bawō volo-gbia ha.
Ye, bi yama wō,
Mbogbe wa ngeya.
Ye, bi nguli lē hondo fere.
I nguli lē hondo fere.
Ye, bi yama lī.
I ngi yama lī.
Nū vu hondo fele na.
I maluvīa hinga hondo
yira;
Guru hondo yila i pekef na
kpele ti maluve a nya-
hanga.
Ye bi yama wo.
Ke Kpana i ngi yama wo.
Ti kpele nunga atie.
And this day the woman comes
out of the Sandi bush.
And he went to the rock.
He said, Father!
He said, You said before, saying,
I was not to trouble about it.
He said, I come.
He said, What are we to do now?
The rock said, I said before I will
save you.
It said, Do not trouble about it.
It said, Shut your eyes.
It said, You will be all right at
sunrise to-day.
And he shut his eyes.
It said, Open your eyes.
He opened his eyes.
There were two hundred baskets
of money (there).
It said, Kpana!
It said, I said before I will save
you.
It said, You are all right at sun-
rise to-day.
He said, Open your eyes,
There was a big cutlass in his
hand.
It said, Cut two hundred sticks.
He cut two hundred sticks.
It said, Shut your eyes.
He shut his eyes.
(And) two hundred living persons
were there.
It changed them, one hundred
were men;
The other hundred sticks all
changed into women.
It said, Open your eyes.
And Kpana opened his eyes.
They were all persons.

Kotī i nde Kpana mā,
 Ye, ngē wō
 Ga bi bawo lo.
 Ye, nu vu hondo fere ji,
 Ye, li a tie.
 Ye, navō gahei ji kpele,
 Ye, li atiē,
 Li bi nyahei gwela (= gōli
 la).
 Ke i ya a kpi tei hū.

I li.
 I nyahei gōli a navōi na.

Kotī i nde Kpana ma, ye,
 Nyahei na, ye, ti fenga
 biye,
 Ye, wa ta a la lō wayakpa,

Bē soro.

Ye, Bi solonga,
 Ye, bē gbate.
 Ke ta ta ti ya ti la.

Ti yī lo wō fela ē soro.

Yi wayakpa bindi ma
 Ngi nyahei ye,
 Bi nya jole (= joloi).
 Nga gbele lo bima,
 Ke i songa,
 Ke i wunga.
 I heni kahei bu njela.

Aye i ngi wōma gbele,
 Kula gahi na wō ngi wōma,

Kpele i lula,
 Kahibui lulanga wōma.

The rock said to Kpana,
 Saying, I said before
 I would set you up.
 It said, These 200 living persons,
 It said, Take them.
 It said, All these money baskets,
 It said, Take them,
 Go and pay for your wife with
 them.
 And he took them all into the
 town.

He goes.
 He pays for his wife with that
 money.

The rock said to Kpana, saying,
 It said, That woman that they
 have given you,
 It said, You and she lie together
 eight days,
 (But) you must not join with
 her.

It said, If you join,
 It said, You will not be rich.
 And he and she went and lay
 down.

They slept seven days, and he did
 not join with her.

On the eighth day at night
 His wife said,
 If you do not join with me
 I will leave you,
 And he joined with her,
 And he woke up.
 He sat under the basket at the
 waterside.

When he looked behind,
 His cloth and the basket that he
 had before on his back,
 Had all rotted,
 The bottom of the basket had
 rotted on his back.

Na mia, nū layia gbialahū i nyandeni.	So it was, disobedience was not good.
A kōtī na layiahū wō	If he had listened to the Rock's word
A gbate lo.	He would have been rich.
Ke ī ngi layia-hūi wō.	But he did not listen to what it said.
Tamia i wile i nyani.	So it came about that he became poor.
Na wōma yira, i hengá wo ē lōma.	Once again what he dreamed of did not remain.
Dapoi i hengá wi'e (= wile)	If what the young man had
na a lōma wō,	dreamed of had remained,
Hengá gbī numu a pi'e	Everything a person dreamed of
(pile) a lōma.	would remain (as a fact).

XVIII. SONGS.

Nos. II. to VIII. by a Panguma man.

I.

Dogbɔi a ye jiji mua le.	When you see the bush shake it is we.
So ! bī wanī-oh, eh !	So ! you have not come !
Ke bi lɔa, kere ?	And you are left, is it not so ?

(Sung by women in the Bondo bush.)

So, an important personage in the Bondo bush.

II.

Lines 2 to 7 in a monotone.

Yia wi yandova i hi !	Ah ! he sings, my lover, yes, indeed !
Mua bɔwo lɔpɔ mua pebu,	We are an ignorant boy, we come into the house,
i wɔte pema ;	(he turns to the wall ;
i nɔwe yange we ;	he scratches his crawl-crawl ;
i we wa.	he does so plenty.)
Kā ī nyama, nya nje nya le wɔ,	No dirt is on me, my mother bore me long ago,
Kā ī nyama nya wui lani	No dirt is on me, my head lay
Kia guli hū (<i>in bass voice</i>)	As in a pillow
Guli wango (<i>even low voice</i>).	Spotlessly clean.
Yia wi yandova i hi (<i>high- pitched voice</i>).	Ah, he sings, my lover, yes, indeed !

yia wi = ? precise rendering.

i hi = e hiye, indeed.

crawl-crawl = a skin disease.

III.

Mba nyā.	My fellow wife.
Langa vali ga gbia ga hema fele.	I pull cassada, I do so twice.
Gbengbe kunya, kunya, kunya !	A big bundle, it comes ! it comes ! it comes !

Nyā = nyaha.

Kunya, a word used when pulling up something by the roots
that breaks the ground.

IV.

Jō-le hinde na-oh !
Jo-li na ge !

There is a deserted place there !
Show me that deserted place !

Line 1 by a man ; line 2 by a woman.

Jōle, joli = different pronunciation of definite form of njōla,
desolation, etc.

V.

A lekpe mbe gi nya yengele
goe je yakāma.

Give me a chance (or place) to
pick my "crinere" at the
water side.

Nyahei i le ngeleya.

The woman cannot climb up (a
tree).

VI.

Bola tōwe, bola tōwe, kpa-
ngba ta !

O pumpkin neck, pumpkin neck,
O big pumpkin !

Di mbe-oh, gemoi ! dimbe !
ga li dogbo ma.

Beat me, drummer, beat me. I
am going into the bush.

Translation is as given by the singer.

neck may be rendered *vine* or *runner*.

di = ndewe.

kpangba ta = doubtful.

gemoi = doubtful.

VII.

Sombo ! bia na, i ye, ey e,
e ? (*deep voice*).

Sombo ! how are you ?

Bagoë ! Sombo ! biana i
hiye ?

Bagoë ! Sombo ! how are you
indeed ?

Jama ! bia na ey e, e ?

Chief, how are you ?

Nyahali jama ! bia na i
hiye ? (*rising voice*).

Jealous chief, how are you indeed ?

Sombo, woman's name.

Bagoë, man's name.

ey e, e has no meaning.

VIII.

O ma ngewo gē jundu ge- lema hongē!	O God! I swear not by heaven, O God!
Nyangbawula! ba to gei jondo ngilime hongē.	Nyangbawula! you see I swear not by heaven, O God!
Ngī namubo, gā gula kotī- ma be, hongē!	If I slip, I do not fall on the stone here, O God!
O ma ngewo, gē jundu gilima, hongē!	O God, I swear not by heaven, O God!

Nyangbawula = a man's name.

IX.

Ngī gbate-oh, nga ha lo.	I am rich (and) I shall die.
Bi nyani-oh, ba ha lo.	You are poor and you will die.

X.

Sung at the Skipping Rope.

E, E, ye! e, e, ye! e Gbwa- ndo.	E, E, ye! e, e, ye! Eh! Gbwando.
Mu gbē go, e, e, ye! e, e, ye!	Let us play, e, e, ye! e, e, ye!

Gbwando = a man's name.

XI.

Sung at the Skipping Rope.

Ko Kōndō! Kōndō!	Hi! Grasshopper! Grasshopper!
Ma wuē! mu dōnga-oh.	I and you, we stand up (together).

Sung at the Skipping Rope.

K₀ = k₀lu, iron.

Sung at the Skipping Rope.

I yale! gbe i ya'e. If it break, let it break.

$$V_i i = \quad ?$$

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